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Chronicle

Rome.—Pius XI. was crowned Pope in St. Peter's, February 12, amid scenes of unusual splendor and enthusiasm. Fully 60,000 people, mostly Romans and Italians,

Coronation of

Pius XI

but representing practically the whole Catholic world, had gathered at St. Peter's to witness the ceremonies which were carried out in their minutest detail with something of the splendor of the days before the loss of the temporal power. But the spiritual note was the one which made the deepest impression on the vast audience. Outside more than 150,000 people made hopeless efforts to gain an entrance into the Basilica. They were, however, rewarded for their patience for after the solemn scenes which had taken place within, the newly crowned Pope appeared on the outside balcony of the Basilica which overlooks the square of St. Peter's and gave his blessing to the reverential and enthusiastic multitude. His appearance was heralded by the sound of bugles, while the Italian troops presented arms. In the Basilica itself as well as in the Piazza, the newly crowned Vicar of Christ was repeatedly cheered. There could be no doubt as to the warmth of the welcome he received and of his popularity with the Romans. The enthusiasm of the vast crowd reached its climax when Cardinal Lega, in the

absence of Cardinal Bisleti who was ill, and who as Senior Cardinal Deacon has the right of crowning the Pope, placed the triple crown upon the head of Pius XI. Deeply moved by the vivas of the immense assembly, the Pope had to lift his hand in a stately gesture of command, begging that the sacred ceremony might proceed without interruption. The coronation ceremonies were an auspicious beginning for what all look forward to as a long and prosperous reign for the good of the Church, the peace and happiness of the world.

Washington Conference Closes.—The International Conference which had been in session at Washington since November 12, 1921, came to a close on February 6. The

President

Harding's Address

ceremonies were extremely simple and consisted of the signing of the treaties to which signatures had not yet been affixed and an address by President Harding. The Chief Executive said that he spoke to the delegates the thanks of the American people, and of the world for what they had accomplished.

This Conference has wrought a truly great achievement. It is hazardous sometimes to speak in superlatives, and I will be restrained. But I will say, with every confidence, that the faith plighted here today, kept in national honor, will mark the beginning of a new and better epoch in human progress.

Speaking of the difficulties which attended the meeting of the nine great nations that assembled to consider problems of common concern, and of the purpose to lessen the burdens that involved common peril, Mr. Harding congratulated the Conference on having found a unanimous solution "without surrender of sovereignty, without impaired nationality or affronted national pride." He alluded in particular to the fact that it was not majority rule but unanimous consent that was required for the settlement of any question, and yet such consent had been obtained:

Majorities could not decide without impinging national rights. There were no victors to command, no vanquished to yield. All had voluntarily to agree in translating the conscience of our civilization and give concrete expression to world opinion. And you have agreed in spite of all difficulties, and the agreements are proclaimed to the world. No new standards of national honor have been sought, but the indictments of national dishonor have been drawn, and the world is ready to proclaim the odiousness of perfidy or infamy.

The President called attention to the fact that the setting was favorable to the Conference, because it was far enough removed from war to escape its bitterness and near enough to war to hate its horrors and to yearn for

peace, and he pointed out that the supreme achievement had been that the agreement had sown no seed of conflict and laid no basis for reaction in regret or resentment that could justify resort to arms. Personally he was of opinion that any one of the results accomplished would have justified the Conference; opinions might differ as to the relative importance of the outstanding accomplishments, but it was certain that the whole achievement had so cleared the atmosphere that the world seemed to be breathing the pure air of the morn of promise:

You have written the first deliberate and effective expression of great Powers, in the consciousness of peace, of war's utter futility, and challenged the sanity of competitive preparation for each other's destruction. You have halted folly and lifted burdens, and revealed to the world that the one sure way to recover from the sorrow and ruin and staggering obligations of a world war is to end the strife in preparation for more of it, and turn human energies to the constructiveness of peace.

All this, he said, had been accomplished with the greatest ease, because "human service was calling, world conscience was impelling, and world opinion was directing." Intrigue was banished from the deliberations, and there had been frank, honest exchanges of points of view, which had made it clear that there were common human aspirations, similar national aspirations, easily reconcilable in the relationships of peace and security. He hoped that other conferences would follow, illumining, with the torch of mutual understanding, the highways and by-ways of human activities:

It is all so fine, so gratifying, so reassuring, so full of promise; that, above the murmurings of a world sorrow not yet silenced, above the groans which come of excessive burdens not yet lifted, but now to be lightened, above the discouragements of a world yet struggling to find itself after surpassing upheaval, there is the note of rejoicing, which is not alone ours or yours, or of all of us, but comes from the hearts of men of all the world.

After the President's address, a beautiful prayer was offered in which God's blessing was invoked on the labors of the delegates. At its conclusion, Mr. Hughes announced the close of the Conference.

The delegates to the Conference have expressed themselves as satisfied with the results, and their satisfaction has the ring of greater sincerity from the sober and restrained terms in which they have appraised its success. The most representative men of the various Powers have spoken in similar strain. Mr. Hughes has declared that the Conference, in addition to its definite and limited accomplishments, has had very important indirect consequences even on those nations which did not participate in the deliberations. Not only would there be a limitation of armament in the nations not represented, but it had been shown, especially in connection with the Far Eastern problems, that the most acute difficulties can be settled where there is a disposition to reach amicable adjustments:

I think there is more hope in the world today because of what was achieved. We have had aspirations; we have had an intense desire to promote peace, but the way has been difficult and concrete dispositions have been relatively rare. It is fortunate that renewed hope may now spring up among the peoples of the earth.

that this dream which has been entertained so long is not incapable of realization. We have at least taken a long stride toward the goal that we have set before us.

The success obtained he frankly attributed to the generous desire to cooperate which was manifested at every stage of the proceedings.

The Prime Minister of Japan characterized the accomplishments of the Conferences as at once both historical and practical, and said that Japan was very grateful to the United States for the opportunity that had been afforded it for clearing away the atmosphere of international suspicion and distrust that surrounded his country:

The clouds that may have hung over the relations between Japan and America must now be considered to have been dispersed as a result of the Conference. The Shantung question was settled through the good offices of the American and British delegates, and Japan's conciliatory attitude toward China is now before the whole world. Improvement may fairly be expected in the actual relations between China and Japan. These contributions to world peace deserve to be heartily appreciated, and for them President Harding holds the undisputed honor as the originator and prompter of the Conference. I, as a believer in the blessings to be assured mankind by the practical and hearty realization of the principles of the economic interdependence of nations, can but warmly welcome the grand and happy results of the assembly just closed.

The Japanese Prime Minister said that in his opinion the agreements reached in Washington were the first step towards the establishment of real and lasting peace.

The King of England, the British Premier, and Mr. Balfour have all spoken in laudatory terms of what the Conference has done for the peace of the world. On taking leave of the American people, Mr. Balfour said:

For three laborious months we have joined in the work of fulfilling the program originally laid down for us by the President: It has been our privilege to share in a Conference whose collective efforts have surely left the world better than they found it. They have diminished national armaments and increased national security. They have removed long-standing causes of offense and substituted good-will for suspicion; they have made peace less costly and war less probable. To have taken even the smallest part in such a work must constitute for us all an unforgettable experience which will in some measure modify the regrets with which we leave your friendly shores.

King George V said that the world owes a deep debt of gratitude to the initiative of the President of the United States, and that the success of the Conference was a happy augury for future international relations.

In accordance with his repeatedly expressed intention, President Harding submitted to the Senate on February 10 the report of the conclusions reached by the Washington Conference. He appeared in person and asked that the Senate take prompt action in ratifying the treaties.

Treaties Submitted to Senate

These, as presented by the President, were seven in number and were named by him as follows:

(1) The covenant of limitation to naval armament between our Republic, the British Empire, France, Italy and Japan; (2) the treaty between the same Powers in relation to the use of submarines and noxious gases in warfare; (3) the treaty between the United States, the British Empire, France and Japan, relating

to their insular possessions and their insular dominions in the Pacific; (4) a declaration accompanying the four-Power treaty reserving American rights in mandated territory; (5) an agreement supplementary to the four-Power treaty defining the application of the term "insular possessions and insular dominions," as relating to Japan; (6) a treaty between the nine Powers in the Conference relating to principles and policies to be followed in matters concerning China; (7) a treaty between the nine Powers relating to the Chinese customs tariff.

The President called attention to the fact that these treaties, although separate units, had nevertheless, an interdependence that made for disarmament and continued peace. The hope of limiting the competitive increase in navies with their attendant burden of taxation was more or less visionary unless the seeds of war were destroyed. Europe, he said, was tired of war and would doubtless avoid any cause for serious disagreement, but the Pacific was a fruitful field for conflicting interests, and it was with a view to arriving at mutual understandings with regard to Far Eastern problems and so of removing occasions for friction, that the nine Powers had conferred and embodied their conclusions in the treaties submitted.

He insisted that the treaties contained no commitment of the United States or of any other Power to any kind of alliance, entanglement or involvement, and he declared in particular that the Four Power treaty involved no commitment to armed force, no alliance, no written or moral obligation to join in defense, no commitment to arrive at any agreement except in accordance with the constitutional methods of the United States. He also deprecated very strongly the attitude of distrust which has been manifested with regard to the intentions of the nations of living up to the terms of the treaties, and declared that he had full confidence in the dependability of the assurances given by the Powers at the Conference. "Either these treaties," he said, "must have your cordial sanction or every proclaimed desire to promote peace and prevent war becomes a hollow mockery." The rejection of the treaties would discredit the influence of the United States, render futile or unlikely future efforts in the direction of permanent peace, and write discouragement where today the world is ready to proclaim new hope.

China.—The Manchester *Guardian Weekly* gives some startling facts in connection with the opium trade. The direct opium traffic from British ports to China does not

The Opium Trade

now exist, it informs us, but the opium question still exists there. The Anti-Opium Association at Peking reports that the use of drugs, by which is mainly meant opium, morphine, and heroine, is greater at the present time than it was even in the earlier days of the traffic. The Peking Association puts a large part of the blame, says the *Guardian*, on the Japanese for importing the drugs through Dalny and Kiao-chau. But the Japanese, it is feared, are not the only culprits. It is asserted, the *Guardian* adds, that great quantities of Indian opium and of British-made morphia reach China, not directly, but through French

territory and the Dutch East Indies as well as Japan. During 1919 the Chinese Maritime Customs seized twenty-one tons of opium and large supplies of other drugs. The Inspector General added that this represents but a small fraction of what is actually coming into the country. There is in fact, significantly comments the *Manchester weekly*, a pretty general conspiracy to supply China indirectly with the drugs which cannot be shipped there directly. China herself is not altogether without its own responsibility in the matter. In some of the provinces there is a largely increased cultivation of the poppy, and the central Government, weakened by disorders and rebellion is powerless to intervene in an effective manner. The last British Note to China which was dispatched in June, 1921, referred to the Special Commission appointed by the League of Nations to inquire into the traffic. The *Guardian* adds that it is quite clear that an exhaustive inquiry, sparing none of the nations involved, is badly needed.

Writing in *The Living Church*, Bishop Charles H. Brent, of the Protestant Episcopal Church states that in this matter America has a special and grave responsibility. America's early record, he says, is an honorable one. Our country protested against the iniquitous opium trade foisted by Great Britain, on China, and later called for international action to put an end to the traffic. The full effects of such action were prevented by the late war. But since, then, according to Bishop Brent, America has fallen from her high estate, for she has been engaged in drugging China with morphia. Having suppressed the lesser evil of opium smoking, we have actively encouraged the greater evil of morphia addiction. Among other remedies, the Bishop suggests that steady pressure be maintained to secure international cooperation in the matter of supply and distribution of drugs. This is good, provided it does not interfere with the legitimate use of narcotics by reputable physicians. Better, however, is personal restraint arising from religion.

England.—For the thirteenth time since his accession to the throne King George, on February 7, opened a new session of Parliament with the customary ceremony. The

Reopening of Parliament

predictions were made in many quarters that the new session would be the last of the present Parliament, but neither the King's speech nor that of Prime Minister, Mr. Lloyd George, gave any hint that dissolution was being considered. The King's speech began with a reference to the Washington Conference and contained the statement that the relations of Great Britain with the United States were entering upon "a new and even closer phase of friendship." In his reply to the speech from the throne, Mr. Lloyd George spoke of the Washington Conference as "one of the greatest achievements for peace that has ever been registered in the history of the world." In answer to the question put to the Government by Mr. J. H. Clynes, Labor member, as to its policy with regard to

France, the Prime Minister said that it was "one of friendship, one of co-operation in the interests of peace. Friendship does not mean subordination or subservience. Friendship is incompatible with that. Friendship means candor, but it means co-operation for common ends."

The aims of France, Mr. Lloyd George insisted, were the same as Great Britain's though her methods differed. Of the proposed pact with France, the Premier stated that he thought that even Germany would not regard it with an unfriendly eye. He argued that France must be assured that she is not isolated, nothing being more dangerous than the fear of isolation. "Give confidence and you give calmness," he added. "One of the greatest dangers for Europe would be for the young generation in Germany to be brought up with the thought of vengeance. England is in honor bound to give France some guaranty to replace the guaranty given by President Wilson and Mr. Balfour at Versailles to induce France to abandon what is known as the advanced Rhine policy." This last statement in which Mr. Lloyd George referred to the plan once entertained, that France should be allowed the right of annexing territory on the left bank of the Rhine in order to establish and more effectually guard her frontier, provoked expressions of dissent from the opposition benches, whereupon the Prime Minister announced that the House would be given opportunity for full discussion of the matter, and be thus allowed either to reject or ratify the proposal.

In reply to Mr. Clynes' criticism of the Government's unemployment policy and his contention that it would be impossible to reconstruct the world until the war debts were adjusted, Mr. Lloyd George said that this did not depend upon England alone. He was quite willing to enter upon a discussion of the problem, if all creditor as well as debtor nations, would come in, but for England to forego her claims when there were heavy claims against her, was not possible. England, he added, would not fail either in generosity or justice, if all the nations were to come together, but she could not act alone. In dealing with the Egyptian question, the Prime Minister declared that the Government was willing "to meet all the legitimate national aspirations of the Egyptian people. We are prepared to abandon the protectorate. But it must be upon clear fundamental issues." Those who seemed to expect that in some near future, the Government would be willing to give Egypt absolute independence, were evidently disappointed when the Premier added that anyone who imagined that Egypt was in the position of other nations to which complete self-determination could be given without any reference to external conditions, could not have given thought to the Egyptian problem. The Premier in dealing with the Egyptian question confined himself to matters of pure expediency and to the dangers that might threaten the British Empire, if Egypt were absolutely independent and should at the same time be hostile. Egypt, he said, was the highway between the eastern and western part of the Empire. If, he continued, it had been beyond all

English control, during the late war, the results would have been calamitous for the Empire "and fatal to the interests of Egypt herself." The discussion of the Indian situation was postponed to a further date.

Ireland.—Stress and storm prevailed in Ireland during the week, the disagreement between Craig and Collins over the Ulster boundary furnishing the occasion for different outbreaks. Craig insisted that Tyrone and Fermanagh must form part of Ulster, even against their will, while Collins stood on the principle that the will of the majority of the inhabitants of the two counties must be respected. On February 7 Lloyd George faced the opponents of the treaty in the House of Commons and protested that the pact would stand, despite the efforts of its enemies to nullify it.

As soon as possible a Constituent Assembly, duly elected in Ireland, would draw up a constitution for the Free State; this accomplished, the boundary problem would be discussed. At the same time De Valera made the deadlock an occasion for an attack on the provisional government, expressing fear that the treaty would prove deceptive. He also cabled to the American Association for the Recognition of the Irish Republic, to say that his party was willing to abide by a plebiscite conducted free of the threat of war. Meanwhile the North became turbulent. Ulster had refused to release certain political prisoners and, in retaliation, Republicans carried off some Unionists from Fermanagh, Tyrone, Donegal and Sligo. Immediately Craig lined the Ulster border with troops and the Chief of Staff of the Republican army issued a statement, in which he said:

That there should be spontaneous and determined action in Ulster is not surprising. The patience of our people there has been sorely tried lately by continued raids, arrests and tortures inflicted upon them by agents of the Northern Government.

The majority of those in prison in Belfast and Derry are suffering because they carried out my orders while I was liaison officer—to protect the lives and property of Catholic civilians from the ravages of Orange mobs when those who are intrusted with law and order refuse to give protection. Let the Northern Government immediately release our prisoners. We have shown by our actions our desire to have peace; let the North show by similar actions that they desire to have peace. Granted this, none will believe there would be difficulty in finding a common ground.

The Republican leaders are not dismayed by these occurrences, as is clear from these words of Griffith:

I am satisfied that the present British Government is sincerely determined to give the treaty we have signed full effect. I am confident that with patience and restraint on both sides the so-called "Ulster question" will be amicably settled within the present year between us Irishmen on the basis of a unified Ireland.

This week and next there will probably be a test of the strength of the opposing parties, when the enabling bill comes up for discussion.

Alpinist, Librarian, Nuncio, Pope

JOHN C. REVILLE, S. J.

MISLED by the false report that Scipio, who had been grievously ill, had died, the Roman legions mutinied. Restored to health, Scipio addressed the mutineers in a speech preserved to us in Livy's pictured page, which thrills the heart with the majesty of old Rome. Scipio might die, the hero told them, but Rome was immortal and would avenge the outrage done to her laws. The Latin words are too fine to be omitted: "*Quid? Si ego morerer, mecum expiratura res publica, mecum casurum imperium populi Romani erat? Ne istuc Jupiter Optimus Maximus sirit, urbem auspicio diis auctoribus in aeternum conditam, huic fragili et mortali corpori aequalem esse.*" "Do not imagine," he tells them, "that if Scipio dies, the Roman Republic falls with him, that the Roman empire descends with him into the grave. Forbid it Almighty Jove! No, the destinies of the City over whose birth the heavens themselves seemed to smile, so lovingly guarded by the gods, and whose sway is to last for all time, are not bound up with the fate of Scipio's frail and mortal body." "Roman commanders, one after another," he continued, "Flaminius, Postumius, the Scipios, may be carried off by disease or the sword, but the Roman people is immortal." "*Flaminius, Postumio, Scipionibus meis, tot tam praeclaris imperatoribus uno bello absumptis superstes est populus Romanus eritque mille aliis nunc ferro, nunc morbo morientibus.*" We do not wonder as we hear these martial words that the men who spoke them gave Rome the empire of the world.

But old Rome was but the figure of the New. The "*Tu regere imperio populos, Romane, memento,*" the command laid upon Rome to rule the world, was not laid on her consuls and emperors alone. That commission was entrusted in a far higher sense and by a nobler authority to the Vicars of Christ, the successors of Peter, the Roman Pontiffs. As Benedict XV was sinking to the grave, he knew on more certain grounds than Scipio ever had when speaking of the destinies of Rome, for he knew it on the infallible words of Christ, that the destinies of the Papacy were not bound up with the swiftly coming dissolution of his wasted frame. Ennobling the words of the Roman, he could say that, disease, the prison, the sword, might carry off Pontiff after Pontiff, his predecessors, a Pius, a Leo, a Gregory, an Urban, a Clement, a Peter, and that he, the 260th Pope and successor of the Fisherman would soon be no more. But he knew with a faith that has not been deceived that the Papacy would not die.

Giacomo Della Chiesa, Benedict XV, is gone. Peace and rest to his priestly and princely soul! Achille Ratti, Pius XI, reigns in his stead. Holy Father, Vicar of

Christ, the homage, the loyalty and devotion we gave to Benedict, we give to thee!

The formula in which Cardinal Bisleti on February 6 told the throngs massed in the Plaza of St. Peter's that the Conclave had chosen a successor to Benedict XV, was no empty one. He announced a truly great joy to 300,000,000 Catholics, tidings of peace and gladness to the entire world. Everything about the newly elected Pontiff is of the happiest omen. His names, Achilles and Pius are in themselves a storehouse of memories, and a prophesy. Achilles the swift-footed, the "*podas okus,*" the "*podarges,*" the nimble, the sure of step. For the boy who was born at Desio in the Milanese territory in 1857, early distinguished himself as an athlete, and then as an explorer of Alpine heights. Bold and fearless, "*impiger,*" as Horace described his Greek namesake, sure-footed as a chamois of the Matterhorn, Achille Ratti time and again scaled some of those dangerous Alpine fortresses bastioned with snow and ice. No danger ever turned him back. Those heights, either flushed with dawn, or palled with thunder clouds, fascinated him. He must conquer them. The roar of the avalanche, the treacherous crevasse of the grinding glacier had no terrors for him. Athlete and sportsman, he loved the toil, not as a mere sportsman, but because the goal conquered, he was nearer to the stars and to the throne of God. On these mystic stairs, he could pray better, more wisely and calmly read the Dante, Petrarch or Virgil, the book of the Gospel, the missal he had brought with him. The mountain tops are the haunt, the Thabor of men's noblest visions. Achille Ratti brings to the Vatican to which, without any seeking of his own, his swift-footed destiny, has carried him, something of the breadth and the vision of the everlasting hills. With that he brings the energy, the force of a noble character, trained in the cloistered aisles of study, teaching and prayer, fortified by contact with men and the problems of his age.

Achille Ratti is now Pius XI. How strangely the name of the old Greek hero is here blended with that of the sainted men who made the name of Pius one of the most loved in the long roll of the Vicars of Christ. No name could be of happier augury. Does it not bind together as in a lovely garland all the virtues which distinguished Pius X, the Pope of the simple and homely virtues, of little children and of daily Communion; which adorned Pius IX, the suffering and the persecuted; Pius VI and VII, the victims of exile and a tyrant's rage; St. Pius V, the Pope of the Rosary; Pius II, the scholar Pope, the Maecenas of arts and letters; St. Pius I, who laid down

his life for Christ. By a strange coincidence, Pius XI was before becoming Cardinal-Archbishop of Milan, Archbishop of Lepanto. At Lepanto in 1571, thanks to the inspiration and the ceaseless efforts of St. Pius V, the Christian fleet under Don John of Austria crushed forever the power of the Turkish navies. Pius II, the scholar raised to the Papacy, had but one dream, to unite Christendom in a mighty effort to oppose the advancing hordes of Islam. Pius XI, when Apostolic Nuncio to Poland, had the happiness of witnessing the restoration of Poland to its former rights and privileges of a free and independent nation. And Poland was for centuries the rampart of Europe against the ever-advancing wave of Mohammedanism. Thus in Pius XI the traditions of the Papacy are renewed. In his coming we welcome a Second Spring of the Papacy.

From a professor's chair, a librarian's shelves of musty tomes to the assemblies of statesmen, to the anger-breeding questions of plebiscites and boundaries, of national aspirations and claims; from the solitude of the Ambrosian library at Milan and the Vatican library in the palace of the Popes, to storm-tossed Poland; to Warsaw besieged by the Bolsheviks; to the see of Ambrose, the Borromeos and the Ferraris at Milan, and lastly to the Chair of Peter, this has been the slowly attained, yet at the same time providential destiny of the new Pope.

Achille Ratti, Pius XI is one of those chosen souls whom God sets apart for great tasks. They seem to grow slowly to their full height. But they sink the roots of their being into the kindly earth, doing for many years the common tasks of daily life, but doing them thoroughly, courageously, for no selfish ends, but because they spell duty, honor, devotion to God and the welfare of others. In that life of toil they unconsciously develop strength and power. Should the storm then come, they do not break before it; if the crown is awarded them, they are not dazzled.

Achille Ratti, the son of the weaver of Desio, has calmly and quietly taken his place on the noblest throne in the universe. Four years ago, outside Milan and the Vatican his name was little known. Alpinists knew of his daring exploits and that his motto as a mountain climber was ever "*Excelsior*." Italian journals and foreign reviews had welcomed his numerous and scholarly articles on literature and art. As a young priest he had taught dogmatic theology and sacred eloquence. In the Ambrosian library at Milan, in the Vatican library, as he looked around on the treasures of the past glimmering before him in rare illuminated manuscripts and *incunabula*, he might have exclaimed like the Roman poet: "*Mea Vita, Libelli*." His books were his life. Yet not entirely nor selfishly. From them he had learned most of the modern European languages, the history of the past, the inner philosophy of the great world movement into which he was to be so suddenly thrust as one of the chief actors.

In the last year of the war, April, 1918, Benedict XV

sent Achille Ratti to Poland as Apostolic Visitor. Seldom did a more difficult position face an untried and inexperienced diplomat. A German army occupied Poland, Warsaw was under the control of a Council of Regents composed of Archbishop Kakowski, Prince Lubomirski and Baron Ostroski. A false step by the Apostolic Visitor would have precipitated a crisis. But the conduct of Achille Ratti then, and later on when in the summer of 1919 he was made Apostolic Nuncio to the Republic of Poland, was a triumph of just, humane, conciliatory and far-seeing diplomacy. When on June 13, 1921, Benedict XV created him Cardinal and set him over the see of Milan hallowed by the memories of Ambrose and Charles Borromeo, he described the firmness, the exquisite tact, the imperturbable calmness which enabled his Nuncio to Poland to "establish concord between the State and the Church in times that were most difficult and under circumstances most dangerous." These measured but significant words of the late Pontiff briefly summarize the splendid achievements of his envoy, now his successor.

In the trying times of the Bolshevik inroad almost into the suburbs of Warsaw; in the perhaps still more trying days of the plebiscite over Upper Silesia, the ambassador of Benedict was as fearless as he was calm, conciliatory and just. He saw the glint of Bolshevik bayonets, and stood his ground. He had come to Warsaw for the love and good of Poland. He would not desert her. Kosciuszko, so the legend says, exclaimed as he fell in Poland's cause: "*Finis Poloniae*." My beloved Poland is no more! As the Poles saw Benedict's envoy unterrified in the crisis, they might have hailed him as a more fortunate Kosciuszko, one of the saviors of their liberated country. They have already told Pius XI they have not forgotten the memorable services rendered them by Achille Ratti. The ambassador of the Irish Free State, envoy of a people whose devotion to the See of Peter is their one and only love that surpasses that of liberty, will soon tell him that Erin on the western outposts as Poland on the eastern marches of Europe, brings him the homage of another Catholic people, again masters of their destinies, born anew to freedom at the very dawn of his reign.

Achille Ratti, Pius XI, sent his first Papal blessing to his loved ones at home in Milan. In Milan he was the friend of chimney sweeps. The glint of stars that bivouacked over the Matterhorn, the sun gleam that with celestial alchemy, turned the glacier's ermine to empurpled splendors, lured his sure-footed strength up Alpine crests. Justice, as he learnt and taught in Poland, is the cornerstone of nations. Peace and mercy, which in Milan, he made his motto, mark the sons of God. Pius XI is scholar, bookworm, art lover, priest of burning zeal and simple, childlike piety. His is the cultured mind, the affectionate heart, the vision all-embracing and world-wide. Americans therefore will not be astonished, although they will be proud to hear, that the new Pope admires and loves America. To the Cardinal-Archbishop of Boston, he expressed his un-

bounded admiration for the American people and his joy that our country at the Washington conference had taken the first step towards the lessening "of the monstrous evil of armament." "You Americans," said the new Pope, "are young in years, but old in vision, wordly prudence and foresight. Your innate qualities of fairness, justice and peace; your great moral and spiritual stability and your infinite riches make you the hope and anchor-sheet of the world."

The prophecies, rightly or wrongly, ascribed to St. Malachy of Armagh, give *Fides Intrepida* as the motto of Pius XI. That motto accurately describes him. Dauntless Faith! An Achilles and a Pius! Man of action and man of the inner life of prayer, study, and sublime faith and trust in God! That faith he taught by example in private life, and from the professor's chair. In the interests of that faith he went, at Benedict's command to protect it in Poland, and safeguard its rights in a Catholic people. He will live it in the Pontificate so auspiciously begun. Trials, difficulties will arise. The storm will beat against the Bark of Peter and its new Pilot. But the Alpinist, now the Prisoner of the Vatican need only lift his eyes to the mighty dome over Peter's shrine, that dome which seems to be a part of the very heavens themselves. Over it gleams the Cross. He will remember the words: "*Stat Crux dum volvitur orbis.*" The world passes away! The Cross stands! That Cross invariably means trials even to dauntless faith. For the Vicars of Christ, for Pius XI, it also means final triumph and victory.

Emile Romanet, Industrial Reformer

PETER M. DUNNE

MEMILE ROMANET has been mentioned before in these columns in connection with his "Compensation Fund" for a family wage for the workers. Brought up in a non-Catholic family and educated in a State professional school of strong anti-Catholic prejudices, M. Romanet when he first entered the big iron works of M. Joya & Son at Grenoble in France was in no disposition to give interest or devote energy to Catholic activities. He was then but a lad of seventeen and an ordinary worker. But his energy and ability were noted and rewarded and the young man gradually rose until he was appointed by M. Joya, general manager of the "Établissements Joya," as these iron works are officially called. Shortly after this, Romanet was admitted by M. Joya as a partner and associate. A turn of greater importance was made in the career of M. Romanet, when in the Lent of 1901, partly out of curiosity perhaps, he followed the conferences of M. l'Abbé Chavanet in the Catholic Church of St. Bruno at Grenoble. These talks impressed so deeply his logical mind that he asked forthwith to be admitted into the Church.

Once a Catholic he was a Catholic to the core. Mass

and Communion every morning at six began his day and he took immediate steps to associate himself with all those Catholic organizations and activities in which his charitable and humanitarian work has since found a fitting channel and in which he soon came to take a commanding and directing position. He is the first layman in his parish and the parish knows it well; the workingman and the poor especially know it right well. Every First Friday in the evening he organizes and leads the procession of men through the church at the termination of the exposition of the Blessed Sacrament; every Sunday afternoon at benediction and vespers he is in his place at St. Bruno's, his parish church. A member of a St. Vincent de Paul conference, he visits personally the poor and gives them what financial aid his resources will allow. It may be remarked here in passing that the number of Catholic laymen in France who devote time to a personal visit of the sick and the poor is edifying in the extreme; the spirit of St. Vincent de Paul and of Frederick Ozanam is still abroad in France. Thus is Romanet a perfect parishioner, and the fact that it is one of the directors and the general manager of the big iron works of the city who is thus interested in the parish and devoted to the poor, gives him and the religion that inspires him a prestige which, were it not for his universal amiability, would arouse the jealousy of many.

Outside the parish the work of Romanet is as far-reaching as it is important and carries with it a wider influence because of its solid economic value. It would be too long to recount all the work he does as member or office-holder of the twenty different organizations, Catholic and social, he belongs to; I shall touch here on only one or two of the more important. Emile Romanet has been the prime mover and is the president of the "Maison Populaire de Saint-Bruno," which is a center and a home for all the Catholic social activities of Grenoble. Here the workers may come of an evening to find suitable recreation in proper surroundings, where there is a reading room, bureau of information on social questions, employment office, meeting hall, and a big hall and theater for larger gatherings of the workmen and their families. In connection with this is the "Ruche Populaire" organized to encourage and direct the small savings which the children of working-families are able to make.

More interesting still than this and more important too is the splendid work Romanet has done with those of his own plant, with the men of the iron works over whom he has direct authority, and with whom consequently his relations are those which form the big economic problem of present-day capitalism.

In the "Établissements Joya" at Grenoble there is no such problem; Romanet has solved it and Pope Leo XIII taught him how to do so. If Romanets were at the head of all our big plants in the United States half the social question would disappear tomorrow. I had the privilege of speaking with M. Romanet in his office at the iron

works and he explained to me his whole working-system. From the outset I was struck not only by the quick and clear energy of his thought, but also by the solidly Catholic principles with which all he has done for his men has been inspired. He began his exposition of the economic organization of the "Établissements Joya" by pointing to a picture of the Sacred Heart which hangs from the wall just in front of his desk. "First of all," he said, "everything you see and learn of here has been placed under the protection of the Sacred Heart." Then he went on to explain the gradual development of all his plans, not only to obtain a family wage for his men, but to admit them as far as this could be into a regular participation of the profits of the company. He prefaced these explanations by the remark that he had been inspired all through by the encyclical of Pope Leo XIII.

He thinks correctly on the social question and he has grasped Pope Leo's spirit, for he laid it down as a fundamental principle that for all success in dealing with the workers there must first be established between them and the owners and directors a substratum of mutual sympathy and confidence. This must be won from the workers by those at the head of any establishment. A family wage for his men, so much insisted upon by Pope Leo, Romanet obtained by the unique device of the compensation fund, "Caisse de Compensation," which he first established among the capitalists of Grenoble, and which has thence spread all over France. Soon this economic expedient will become a law of the land. For an explanation of the "Compensation Fund" I refer the reader to the paragraphs under "Sociology" in *AMERICA*, February 26, 1921. The family wage obtained, Romanet set about devising ways and means of admitting his men into a participation of the income of the company. This, too, was smoothly brought about. All the moral machinery necessary for the quiet working of these arrangements is kept well oiled by that spirit of sympathy and confidence between capital and labor which Romanet deemed indispensable. Chosen representatives of the men state their case to the owners and directors; monthly meetings of all the men and occasional conferences keep them in touch not only with those in authority but with the interests, successes and progress of the company.

The men are with Romanet heart and soul as the following incident told me by himself will show. After the workers had been admitted into a participation of the income of the "Établissements Joya" by the profit-sharing system, their representatives, following the desire of the majority of the men, called in a body upon M. Romanet and asked to be admitted by a managing-sharing system to a participation in the direction of the plant. This was not a surprise to the general manager and he met the situation right there. First he pulled out all his charts and lists and accounts and figures (he does this with the speed of one accustomed to quick action)

and explained to the men the minute knowledge of a thousand small details, besides the technique and the long experience it required to attend properly to the management of such a large plant as the "Établissements Joya." The men were already a bit shaken. Then he explained to them how this management involved the knowledge of certain professional secrets of a delicate nature affecting other firms which it would be morally impossible for many to possess. Finally the whole matter was settled at a stroke by his third argument which shows incidentally that Emile Romanet knows how to handle men. "Men," he said, "I trust you in ever so many details of your work. I do not fly about here and there watching you to see that each does his work carefully and well. I trust you. Now, you do the same by me. You know that I am with you and that I always have an eye to your interests. So now, trust me, as I trust you, that I do my job carefully and well." This was enough for the men; they never asked again to be admitted to a participation in the direction of the plant.

These are only the large lines I have traced. Romanet has organized "workingmen's gardens" for his men, ninety-one of them a short distance from the plant and near the homes of the workers. These gardens are the property of the company and are rented to the men of the "Établissements Joya" at the nominal price of thirty francs a year. They are all occupied, are well kept, and are sufficient practically to support a family from spring to spring. Romanet has drawn up and had blue-printed and distributed to the men and to prospective workers a diagramed chart, minutely and ingeniously worked out, giving all the physical and mental requirements necessary for each job in the plant. A prospective worker can see at a glance by this chart what he is best fitted for. There is insurance for the men, medical attendance ready in case of accidents, reward for specially well-done work, and, what is most important of all, as hinted above, close sympathy and inter-relation between worker and director. Complaints always find a hearing through the workers' representatives and suggestions of the workers as to improved methods in any detail are eagerly received, and, if proved of value, rewarded. M. Emile Romanet has been the soul of all this.

Strikes at the "Établissements Joya"? Just the opposite! Why, on January 11, 1920, the workers presented to M. Régis Joya, head of the company, a marble bust of himself as a lasting witness to their appreciation of such a beneficent régime. Here then is our cure for Bolshevism; we need go no further! "Refusal to deal with miners' representatives" is the reason given by the Social Action Department of the Catholic Bishops' Welfare Council for the miners' war in West Virginia. "It is a condition of industrial barbarism at the root of which . . . is 'the rejection of collective bargaining'." The owners and directors of the West Virginia Mines could learn a

few lessons from Emile Romanet, which would, I take it, be somewhat of a benefit for themselves and for the country.

M. Emile Romanet on the fourth of January, 1920, was

admitted by the late Pope Benedict into the order of the Knights of St. Gregory the Great. The decoration was solemnly conferred at Grenoble at the hands of Monseigneur Caillot.

Catholic Aid for the Negro

WILLIAM M. MARKOE, S. J.

IN his famous Birmingham speech on the race problem President Harding said: "The black man should seek to be, and should be encouraged to be, the best possible black man and not the best possible imitation of a white man." Surely he spoke the truth and we should take his words to heart. How can Catholics be welded into a great power to help the Negro to be the best possible Negro and not a cheap imitation? In other words, how can we help him to attain to that end, in this life and the next, to which he has been destined by God?

There is an imperative need of such assistance because the Catholic Church is the only agent which can make the Negro the best possible Negro. It alone is charged with a Divine commission to teach all nations; it alone possesses those channels of grace so necessary for the real uplift and for the real moral regeneration and development of any people. It is most important, moreover, that such Catholic aid be extended because if it is not we may well expect from past experience that other agencies will continue and increase their work of developing a Negro civilization which will finally culminate in a monopoly which will necessarily make the Negro anything but the best possible Negro. Today the American Negro's chief charm is his spirit of religious faith and his fear of God, but non-Catholic agencies, especially schools and colleges, are rapidly producing a set or clique of colored thinkers and leaders inoculated with a false philosophy and a tendency to materialism, if not to downright atheism, which, if allowed to permeate the colored masses, will prove a monumental calamity and will ruin all prospects of the conversion of the race and of a true solution, a Catholic solution, of the race problem.

To come back, then, to my original question: how can Catholics assist the Negro to be the best possible Negro, to be a valuable asset to Church and State, and not a subject of reproach to the former and a grave evil to the latter? I shall endeavor to point out several simple, practical methods by which nearly every man, lay or cleric, in one way or another, can help the Negro. First, there are the general missions of the Church to the colored people. Probably nowhere in the world is there such a fertile field for apostolic endeavor as among the American Negroes. Repeated experience proves that within the short space of ten years a self-supporting parish of fervent and staunch colored converts, completely equipped

with church, priest's house, and school, can be organized and developed. What good work, then, can be more worthy of our support? I shall give one concrete example quoted from an address on the subject by Father D. J. Bustin, Assistant Director-General of the Catholic Board for Mission Work Among the Colored People.

Eleven years ago a priest born and educated in Alsace came to this country, speaking but a few words of English. He was sent to Augusta, Georgia, which had a Negro population of 18,000, and found just exactly two Catholic colored families. Today he has over 400 colored children in his school, a church, house, convent, school, and orphan asylum completely out of debt, representing eleven years' work, starting with two Catholic families. Another example like it cannot be pointed out in any other mission field of the world.

I shall quote another example from the same source which illustrates how this very rich field, ripe for the harvest, is utterly neglected.

Four years ago nine colored men from Waynesboro, Georgia, came to Augusta, thirty miles distant, and requested the pastor of the colored Catholic church to come to Waynesboro and establish a school and a mission. Upon investigation the priest found that there was not a single Catholic, white or black, in Waynesboro or in the whole county of which eighty-two per cent is colored. Yet these colored men came to the Catholic Church asking: "Who art thou, that we may give an answer to those that sent us?" The priest, Father Laube, could give no definite answer. He came north, traveled through three States, and went west seeking one priest, four nuns, and a few thousand dollars with which to begin mission work in Waynesboro. The money was forthcoming rather easily, but Waynesboro is yet without a mission because one priest and four nuns could not be found in the whole United States for this mission.

The first example illustrates how one man, within the limited radius of his influence and jurisdiction, made the Negro the best possible Negro and solved the race problem. The second example illustrates how like opportunities are neglected in countless other localities because of a sheer lack of interest and appreciation. Accordingly, the first way in which we should help the Negro is to reinforce our colored missions with priests and sisters as far as possible, and in proportion to the abundance of the harvest to be reaped. Today only five Catholic priests are laboring for the uplift and conversion of the 9,000,000 Negroes living in the rural districts of the United States.

Immediately allied to this pitiful condition is the question of a colored clergy. If the number of white priests is insufficient or if they are negligent or loath to evangelize the Negro, why should Catholics, lay or cleric,

oppose a colored clergy, which if trained and organized might very well relieve us of our responsibility? There are two ways in which a colored clergy may be developed. The first is to foster the numerous vocations existing among colored Catholic boys and, as far as possible, to admit them to existing seminaries and novitiates. The late Archbishop Ireland was a staunch advocate of this plan. He admitted colored students to his seminary in Saint Paul; but the great churchman was a man of high ideals. If our Catholicism is not of such a noble type, or if for other reasons this plan does not appeal to us, we at least have left the alternative of supporting separate seminaries and novitiates for colored students. The point to be emphasized is that we must do something. We must have a colored clergy.

About a year ago the fathers of the Society of the Divine Word opened a preparatory seminary for colored students at Greenville, Mississippi. This infant institution already numbers thirty excellent students from all parts of the country, who will soon ascend the altar as priests of God and become a powerful stabilizing influence with their race. Permanent buildings for this seminary will be erected at Bay Saint Louis, near New Orleans. The enterprise faces two great obstacles common to Catholic undertakings. They are prejudice and poverty. I appeal, therefore, to all Catholic men and women to give this struggling seminary their moral and financial support. The vocations are abundant, the faculty and domestic care-takers have been supplied, but money absolutely must be forthcoming if the institution is to live and prosper. Here, then, is a practical way in which Catholics can help make the Negro the best possible Negro.

There are other ways, too, in which we can help. Churches and schools for the Negro are slowly multiplying throughout the South. In initiating new parishes and schools the heroic priests and Sisters devoting themselves to the work usually find that they are handicapped and often doomed to failure because of poverty. We can and must, if we wish to bring the colored people into the

Catholic Church, contribute more generously to this work. Year after year the Catholic Board, through its official organ, *Our Colored Missions*, represents the sad conditions which exist, and begs and pleads for help with a result that is a disgrace, not to the zealous efforts of the Board, but to the apostolic spirit of the Church in America. We always continue to plod along in this irresponsible and inefficient manner. Soon it may be too late to accomplish what now may be done so easily. Every Catholic who feels a spark of zeal for the conversion of the Negro or desires to contribute to the support of the new seminary for colored students, should, at regular intervals, according to his means, forward an offering to the offices of the Catholic Board for Mission Work Among the Colored People, 1 Madison Avenue, New York City.

It has often occurred to me that our efforts in behalf of the colored people would be much more efficient and enduring if we had some kind of a nation-wide laymen's league for the conversion of the Negro. Such a league might achieve a twofold result. First, it could do much to foster the proper Catholic attitude towards colored people in matters of religion; secondly, it could materially assist and actively cooperate in the conversion of the Negro. Existing organizations seem to be loath to help in the work. Surely the object to be attained is of sufficient importance. The Negro problem is one of the most momentous, difficult, and menacing conundrums confronting Church and State in America today. The Negro mission field is an apostolate of a unique and singular nature. It presents difficulties and holds out opportunities all its own. It demands special treatment. It is preeminently our domestic mission. It is a work of restitution and love which has for its object the redemption and proper adjustment in the commonwealth of 12,000,000 souls, one-ninth of our total population. It is a work which should be near and dear to every patriotic American Catholic. Why should we not organize and attack the problem in a more business-like way which we may hope will produce greater and more lasting results?

The Near East Problem

JOHN R. VORIS

IT is doubtless true that the average American not only knows little about conditions of the Near East, but is not sufficiently interested to desire to know anything. Probably the great majority of the millions of contributors to the fund to save the Armenians and others of the Near East do not care to be bothered about conditions which cause the necessity for their charity. They are tired enough of giving, but as for thinking of the possibilities of changing conditions, that is another matter. The most you can be sure of is that the average American wants to know positively that America is not in-

volved in the strange events which he vaguely knows are happening in the region of Constantinople.

But with those who represent the more thoughtful element in American life, it may not be remiss to discuss briefly some observations and impressions of the situation there. As an American, who like many others of our land, longs to see the world made better, even if it takes blundering to do it, I give the story of my own experiences and some conclusions resulting from them.

Constantinople, the Gateway to the East, the Bosphorus, the Dardanelles, and an area on either side of the Bos-

phorus are controlled by the Allies. No ship can enter the Bosphorus, or leave, without permission from the allied "Control." This problem of itself is not simple, as is proved by the fact that as I was passing through Constantinople the papers were filled with reports of a plot by natives against the Allied Governments. Turkish officials were officially cooperating in an effort to discover the perpetrators of the rebellion, but the occurrence indicated the attitude of the people.

Early in the summer the Greek army, operating in Asia Minor, pushed steadily forward. Our party was in Athens on the night when there was a wild celebration—as spectacular as our Armistice celebration—over the capture of Eski Shehr, an important Turkish railway junction on the Baghdad railway, some 150 miles from Angora, the headquarters of the Turkish Nationalist leader, Kemal Pasha. From that time until I left, we were receiving bits of news, first of the continued success of the Greeks, and then of their gradual withdrawal in good order to the line which they have since held. I presume the sympathies of most Christians are with the Greeks, who are trying to reclaim territory which is really Grecian, they say, and to give freedom to their countrymen long subjected to the rule of the Turk. Yet there are reports of terrible reprisals on the part of the Greeks, which are regarded by the Turks as an excuse for their deportation of the Greek people living in Turkey. I mention this before describing the scene of massacre.

Kemal Pasha and Turkish Nationalists control Asia Minor, the territory bounded by the Bosphorus on the west, the Black Sea on the north, and extending to the territory controlled by Russia. The capital is Angora, in the central part of this territory. The eastern part is claimed by the Armenians as by right belonging to them, and a part of it was adjudicated to them by President Wilson when delimiting the boundaries of Armenia. But this decision and the treaty of Versailles in this respect are not being carried out and Turkish forces occupy that territory. The Near East Relief has stations throughout Anatolia, and some of its most important work is carried on continuously in this Turkish territory with the permission, and often with the support, of the Turkish officials. The problem of starvation is made the greater by the fact that the Turks ordered a general withdrawal of Greek citizens from the ports along the Black Sea, most of which were largely Greek settlements, and have been Greek settlements since Jason and his companions came there in search of the Golden Fleece.

As our ship made the port of Trebizond, the latter part of July, we had news of the deportation inland of several hundred Greek citizens, from Trebizond alone, while the Greek Patriarch at Constantinople told us that the number of Greek deportees along the whole littoral would reach 400,000. Though these figures were probably too large, the situation was indeed serious. Turkish

official statements declared that for military reasons they were taking the Greek population inland. One can see at once that their presence in the small inland villages will only complicate the question of living for the present inhabitants, including, of course, the remaining Armenians, and that these deportees will die like flies in winter.

East of Anatolia are the Sovietized provinces affiliated with Russia but governed by their own inhabitants. First in order from the port of Batumi is the small province of Adjara, a Mohammedan territory, under Soviet rule. A few Armenians, chiefly refugees, are here at Batumi. Going southward and eastward on the railroad, built by Russia years ago—a very good road—we came next to Georgia, a country which the United States ought to know as well as Armenia, for it has a Christian population. There is great need for food in Georgia. Many Armenians are here, especially in Tiflis. This country, too, is Sovietized. To the east, along the Caspian Sea, is Azerbaijan, whose inhabitants are Mohammedans and mostly Tartar in origin and custom. South of Tiflis is Caucasian Armenia, the only political Armenia of today, a small country, Sovietized and under Russian protection and influence but with a government wholly Armenian. Throughout this region is the Red army, a source of satisfaction rather than of dismay to the Near East Relief workers, for it means protection and stabilization.

Last winter the Turkish armies advanced northeast from Kars into Caucasian Armenia through Alexandropol, several miles to the eastward. Later, when the Russian army came in, the Turkish forces withdrew a distance of about ten miles south of Alexandropol. Some of us who visited Turkish villages one afternoon were within one mile of the Turkish frontier. While the Turks were occupying Alexandropol and the region north and east, there took place the events which I must now relate in order to present a truthful report of the situation.

A party of ten of us, rising at five one morning, took motor cars and drove out seventeen miles from Alexandropol, to a place within two miles of the village of Akhboolag. Here we stopped at the dry bed of the brook called Siptak Zoor (White Spring Creek). Leaving the cars at the bridge on the main road, we proceeded upstream on the right hand bank. About a hundred and fifty feet from the road we came upon three mounds, each about thirty feet long and six feet wide, and a long trench not filled in. It was evident from the odor that bodies were buried there. Bones and fragments of dresses protruding from the mounds here and there indicated how shallow was the covering of earth. The merest cursory shoveling revealed the fact that the trenches were filled with hundreds of bodies, all piled together and the whole covered with a shallow layer of earth. These bodies, so far as the bones indicated were all of women and girls.

We went up on the bed of the creek. On the bank on

either side graves appeared in large numbers, while in the bed of the creek skeletons could be plainly seen. I counted five skulls and bits of bodies with clothing still clinging to the skeletons. Here was a child's stocking; and there a woman's long hair. All along the left bank at frequent intervals protruded bones, bits of clothing or shoes where the gravel that had been thrown over the bodies had been washed away.

We had heard of this place and of the massacre. We wanted to see it with our own eyes, and I am reporting only what I myself saw and heard.

We sent to the village for a peasant, and one was brought back. He said he was twenty-seven years of age. He had lost his wife and daughters. He told us simply and without any apparent emotion that the Turk, "the wild beast," as he called him always, had taken about 3,500 women and children from his village and neighboring ones, and with the exception of about 500 of the prettier girls, had driven them to this ravine, and, having violated them, had killed them and thrown them into the bed of the ravine. Some had been shot and others had been killed with the bayonet. The bodies had been hastily covered with gravel over which the winter's snow had fallen and preserved them to be uncovered later by the spring thaw and freshet. Here the remaining villagers had found and buried them, the members of their own families in separate graves, but those who had no surviving relatives in a common grave.

The men had been disposed of before. They had all been crowded into the largest houses in the village, he said, and then straw and dried vines and other things were piled against the houses and they were set on fire. Very few men escaped. The man who had talked with us had been at the mill at a neighboring village when the men were slaughtered, and hearing of trouble he had hidden in the mountains for several weeks before he returned to the scene of devastation.

We drove on to the village, over the very road along which last November the lines of women and children had been driven. We stopped at the houses indicated by the peasant as two of those in which the men had been burned. In the ruins of one we found charred human bones. We talked with the owner of this house, an old man, who corroborated the testimony of the peasant. These men had not known of our coming; they had no chance to talk together. There was no collusion. We went then to another village, and there too saw evidences of buried bodies, and heard from another Armenian peasant of the massacre of more than 1,000 people. We took the testimony of two or three other natives, all corroborative.

All witnesses examined declared that there were numbers of places in the neighborhood where similar massacres had taken place during the occupation of the Turks. All insisted that the killing had been done by regular

soldiers, under command and in the presence of their officers.

It was rumored that the Turks admit more or less of the truth of this statement, but they excuse it as being necessary in the interests of occupation, for the people had been planning a revolt, a story so patent one can simply state the facts without exclamation or comment.

The question for Turkish leaders, and all civilized governments is this: What is going to be done about it? Will there be other cases that approximate this in cold-blooded and beastly cruelty? Will civilization stand for this sort of thing?

I have related the facts with rather brutal frankness, not to arouse bitterness against the Turks, not to gain sympathy for the Armenians, but for a much deeper purpose, viz: to arouse the American people to demand that this sort of thing be stopped, at once, and forever.

This needs no mandate over Turkey or Armenia, I believe, and certainly not by America. But American leaders in the Near East believe that if America will take a more definite relationship to the general problems of the Near East other nations will gladly follow her lead, and that if America and England agree on a program it is likely that that program will be carried out. It does not mean Allied armies invading Turkish dominions. It does mean that the nations of the world say to Turkey: "This must stop. If not, it means boycott, limitation of your powers, ostracism. Massacre must cease."

COMMUNICATIONS

Letters as a rule should not exceed six hundred words

Irish Books

To the Editor of AMERICA:

A circular descriptive of a new book embodying a study of the brightest period in Irish history on which the author expended some six years of labor was sent recently by one of the largest publishing firms in New York to 22,000 priests in the United States. The circularizing resulted in nine orders. Can anybody tell me the cause of a result so disproportionate? Is it usual where Irish or Catholic books are concerned or where any sort of book is offered to Irish or Catholic "prospects?" Or could the fault have been in the circular?

Is it a fact or not, as one well-known priest writes to me, that for authors of Irish or Catholic books "there is no market, no cash, no fame, not even thanks." And if it is a fact, is it not time we recognized it and faced it and took suitable action?

New York.

B. F.

Negro Morality and a Colored Clergy

To the Editor of AMERICA:

My subscription to AMERICA was due yesterday, and just as I was about to make out my check, I received the number of November 12. After reading the article by Father Markoe on "Negro Morality and a Colored Clergy," I feel that if any more such articles are to appear in AMERICA I must cancel my subscription. AMERICA has been a great pleasure to me. I look forward eagerly to receiving it each week, enjoy most of its articles, book reviews, etc., and have recommended it earnestly to my friends, but although I should miss it sadly in many ways, I certainly could not subscribe to or advocate the circulation of any

such unjust and incendiary writings as that of Father Markoe. I do not wish to be disrespectful to a priest, but no white person, especially no Southern person, could endure quietly such unpardonable words as those of Father Markoe. To be told that: "The Negro is less guilty than the white man," and that "The Negro is at least the white man's equal in morality," is enough to stir up all the decent blood in the veins of every self-respecting white man, and calculated to do endless harm to both the white and colored race. No one who has lived in the South, or who has associated in any way with colored people can possibly deny the fact that, *as a rule*, they are horribly immoral. I firmly believe that in this city there could not be found more than one out of every hundred colored men or women who have reached the age of twenty-one years and have kept their virtue, and most probably there are not that many. To most of them matrimony means absolutely nothing and an immense majority of their children are born out of wedlock, a fact upon which the women seem to pride themselves. It is utterly impossible to make them understand what decency and purity mean. A devout colored woman, a practising Catholic, told me with her own lips of her daughters being born before she (the mother) was married, and when I tried to make her see the enormity of the sin, she merely smiled and made a reply with which I would not defile this paper. Her own daughter did the same thing. Woman after woman whom I have employed have sinned in a like manner, but no colored person thinks any the worse of them for that. Ask any Sister who works with colored people; ask any priest who lives among them, if their experience will not verify my words. I grant you that they may not be judged by the same standard as white people, for they are undoubtedly much more like animals than we are, an inferior race in every way, therefore less will be expected of them than from their more enlightened white brethren, but God Himself has put His own mark upon them, on their appearance and their intellect, and it is only to try to deceive them or others to say that they are the equals of white men. Certainly their souls are as dear to God as ours. Undoubtedly everything should be done to elevate them and raise them up. A colored clergy by all means, if that is practical, every effort made to bring them to a knowledge of the value of their souls and to save them, but as for an article such as Father Markoe's, it is a perfect firebrand, and will stir up such rage and enmity in both whites and blacks as will take oceans of tears and blood to quench.

Baltimore.

CAROLINE HARRIS GALLAGHER.

Socialists, Catholics and Capitalism

To the Editor of AMERICA:

If Mr. John Healey had not in AMERICA, January 21, made the invidious comparison that, "unlike Mr. Goldstein I was schooled in scholastic philosophy at a Catholic college of Jesuits," the bad spirit displayed in his letters, the matter he uses to bolster up contentions foreign to the issue under discussion, his perversion of my statements, might be less conspicuous. Surely it were a great privilege to have attended a Jesuit college and I think a good proof of its advantages were well shown by the use of modesty, courtesy and logic in public discussion.

The issue in my articles on Socialists, Catholics and Capitalism is not Goldstein but the proper use of sociological terms that have come into vogue through those who propagate Socialism. Socialist terminology is based upon an evolutionary basis, the acceptance of which logically leads to the conclusion that capital, capitalism, classes, the State, the monogamic family, religion, etc. will "die out." I brought forth in an impersonal way but one of many abstract terms in use, the Socialist word "capitalism," contending that when some Catholic writers use it without modification it leads to confusion and so weakens

the opposition to Socialism, a thing that our late Pontiff, Benedict XV, declared to be the height of unwisdom.

To conclude from what I have written that it puts me at odds with Father Husslein's use of the term "rationalistic capitalism," or his statement that "Modern commercialism is antagonistic to the entire spirit of Christianity," is not a proper use of Jesuit training. Modifying the term "capitalism" with the term "rationalistic," or using the term "modern commercialism," and opposing both of them, does not mean an attempt to deprive men of their right to own, to accumulate, to inherit and to dispose of property as the abstract, unmodified term "capitalism" means to Socialists. Being "on the road" and not having Father Husslein's book at hand I cannot examine the setting of the above quotations that Mr. Healey presents. But from them as they stand and from the modified and explanatory way in which I have known Father Husslein to use such terms, I should say that I am not at all at odds with the able Associate Editor of AMERICA, whom Mr. Healey tries to set me against. By them no doubt Father Husslein means opposition to those manipulations and injustices in finance, in the manufacture and distribution of commodities that are contrary to the Christian law of ethics even though the perpetrators of them are at large, and with that I am in hearty accord.

I may be pardoned for saying that I am still of the opinion that Mr. Healey's "Irish and Italian groups," which he picked up in Springfield and in Rochester to hurl against me in AMERICA, are myths. I never spoke in Springfield on trades unionism, so his "friends" could not have concluded from any remarks I made there that I opposed collective bargaining, a "pro" idea I have held before Mr. Healey went to school. In Rochester I did speak on trades unions and frankly favored collective bargaining, while opposing the Amalgamated Clothing Workers' Union. But even there I was not "as always pro nothing," for I stood by the conservative United Garment Workers' Union connected with the Federation of Labor.

Surely my statement against the Socialist and in favor of the conservative union does not warrant one "schooled in scholastic philosophy" to conclude that I learned my sociology from the A. F. of L., nor the insulting suggestion "if Mr. Goldstein is eager to restore all things in the visionless Sam Gompers I am eager to restore all things in Christ." To the end of making the Catholic Church better known and loved I have stood on the streets of Alabama, California, Massachusetts and more than a dozen other States, openly proclaiming the beauty and holiness of things Catholic. Together with a coworker, I have placed 750,000 Catholic pamphlets, 15,000 Catholic weeklies and over 100,000 cloth-bound Catholic books into circulation during the few years I have been privileged to set forth Catholic truth. I have meant to be anti-everything that is against things Catholic and pro-everything that is for the love of God and America.

It is not my policy to call names and nothing that I have said warranted the conclusion that I called Mr. Healey a Bolshevik or a sower of Bolshevism, and I do not intend to do so now, even though the Socialist press used his attack upon me to help the cause of Bolshevism, attributing it to AMERICA instead of naming the personal source from which it really emanated. However, it is an assumption for one to endeavor to instruct another as to "what is what" in the realm of Catholic sociology or history when one directs his friends to the communism of apostolic days as an evidence of what the Church stands for. Communism of property is not the aim of the Church. The very writings Mr. Healey recommends for my enlightenment make plain that the holding of goods in common was not general or compulsory in apostolic days and that what there was of it was a failure, a failure because the communistic life is not the natural life for the multitude.

Boston.

DAVID GOLDSTEIN.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, FEBRUARY 18, 1922

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Prayers for Pope Pius XI

GOD is faithful and He keeps His promises. He has looked once more to the foundation of His Church, and the rock on which it is built is still secure. Another Pope by Divine right has succeeded Peter in the sublime office of feeding the lambs and the sheep of Christ, of confirming his brethren in the purity of the Faith. Pius XI has taken up the keys laid down by Benedict XV, and has received from God the plenitude of spiritual power over the universal Church, over lay folk, priests and Bishops alike. To him it belongs to bind and to loose. From his jurisdiction in the matters committed to his care there is no appeal. By the appointment of God he enjoys personal immunity from the enactments of lay authority, nor is there any spiritual authority which is equal to his. When he speaks in the exercise of his function as the pastor and preacher of all the Faithful, and, in accordance with his supreme Apostolic authority, solemnly declares that a doctrine concerning Faith or morals is to be believed by the entire Church, he is infallible. He is the touchstone of faith, and to his discipline all who belong to the Fold of Christ, must, within the sphere of his God-given jurisdiction, loyally submit. Those who refuse to accept him as their Father do not belong to the body of the Church, they are either schismatics or else material or formal heretics. Such is the exalted station, such are the transcendent prerogatives of Pope Pius XI. Christ has prayed for him that his faith fail not, the Holy Ghost will be with him all the days of his life, the gates of hell shall not prevail against him.

There are other duties, however, that go with his holy office. His influence is greater than that of any other individual in all the world. On his knowledge of affairs, on his diplomatic skill, on his fidelity, his courage, his tact, his prudence depend the freedom and prosperity of the Church. His shoulders must bear the greatest respon-

sibility that falls to man. His heart, the heart of the loneliest and most isolated person on earth, must be big enough to sorrow with the sorrows of his hundreds of millions of children, his children who know him and acknowledge him, and those other children who will not call him Father but for whom he cherishes a father's love. He must rise above all racial instincts and know no distinction of clime or people. He must keep his finger on the pulse of the world, and guard it from the countless, restless, tireless foes that would rob it of its birthright, the love and friendship of God. No man is so subject to criticism as he, or surrounded by such delicate and difficult problems, no man's policies have as far-reaching effects as his, no man's words and example are so fraught with consequences. Therefore he needs superhuman wisdom. And this wisdom is given him, in part at least, in response to the continued and fervent prayers of the Faithful. All Catholics, in consequence, should pray for him, that he may steer the Bark of Peter, safely and surely, amid all the shoals of life, and guide both it and the Christians who are in it, to the secure haven of eternal happiness.

The Twenty-second of February

SEVENTY years ago the people were wont to celebrate with public festivities two national holidays. One was the Fourth of July, the other, Washington's Birthday. Our ancestors found in each day the same spirit. On the Fourth, was signed the document announcing the birth of a new nation, owing its firm establishment to one man raised up by the Providence of God. Great men were his contemporaries. In the technical knowledge of warfare, he had his equals. Jefferson, Madison, Mason, Hamilton, were his peers, in some respects his superiors, in knowledge of history and civil government. But in no one man save Washington, were united the comprehensive vision that saw above and beyond the failure of the moment, the firmness, rooted like a mighty oak in moments of crisis, the broad and kindly tolerance which, without sacrificing principle, unites all parties, and the unquenchable fortitude that can wait and suffer and pray.

The shades of tradition are beginning to veil that stately figure. Solemn, aloof, willing to suffer for the crowd but not to mix with it, ready to risk all for democracy and at the end to return to an atmosphere of almost feudal aristocracy, Washington must finally be interpreted by one canon only; unimpeachable devotion to the political institutions of his country. Yet he was never a rigid formalist. He did not believe that the Constitution was perfect. He admitted that it might be changed. "The basis of our political systems," he wrote, "is the right of the people to alter their Constitutions of government." But recognizing this truth, he thought well to warn the people to "resist with care the spirit of innovation upon its principles, however specious the pretext." He did not so much fear open rebellion as the indirect attack made under

cover of "the general welfare." Against this insidious rebellion, he set his face firmly. "One method of assault," he wrote, "may be to effect, in the forms of the Constitution alterations which will impair the energy of the system, and thus undermine what cannot be directly overthrown."

Have these solemn words been spoken in vain? Americans today forget that the Constitution holds the reserved rights of the States and the rights delegated to the Federal Government equally sacred. But to what an alarming extent political paternalism has impaired "the energy of the system" is evident from the powers which in recent years the Federal Government has assumed. Each new assumption further weakens local independence and self-reliance. Yet unless both sovereignties be maintained in their integrity, either disunion must follow, or bureaucracy, the grave of all federalized governments. Which path to destruction are we now facing? When the Federal Government undertakes to provide for the expectant mother, to teach the hygiene of maternity, to direct the studies of the child, operating through prefects sent from Washington, has not the plot begun which will "undermine what cannot be directly attacked?"

"No free government, or the blessing of liberty can be preserved by any people," declared Washington's fellow-Virginians in 1776, "but by a firm adherence to justice, moderation, temperance, frugality and virtue, and by a frequent recurrence to fundamental principles." In his Farewell Address, Washington incorporated this same doctrine. He told us that national morality could not prevail in exclusion of religious principle, and that without religion and morality, this Government is deprived of an *indispensable* support. We have dispensed, as a people, with religious principle, and national morality is growing cold. What, then, has become of our "free government"? Let us answer this question honestly. The sorest need of this country is not more man-made law, surely not more fanatical sumptuary legislation, or paternalistic riotings in corn and wine for the multitude, but a recurrence to the fundamental purposes which guided our ancestors, and, sorest need of all, a return of the ways of righteousness marked out for all time by the Ruler of men and nations.

The Government's "University"

IF there is a duty now incumbent upon Washington, it is to care for the disabled soldier. The wisest provision it can make for him is to prepare him for a work which will render him self-supporting. Forced into activity by a flood of criticism, three years ago, the Government prevailed upon Congress to sign a blank cheque, and began "vocational training" for the veteran.

What degree of success has attended the Government's efforts, the whole country now knows from the various Congressional investigations, but a recent report gives some later data. This report was written by Judge R. S. Marx,

national commander of a soldiers' organization, and has been presented to Congress. The school selected for examination is situated at Camp Sherman, Ohio, where, it is said, the Government proposes to erect a national university. The first steps toward this scheme are not encouraging. In the school of electricity about eighty students are enrolled. Judge Marx found "thirty-five sitting on a bench, chatting and smoking, and only two doing anything." No instructor was present; and "the only equipment was such as could be picked up around an abandoned camp, such as a few old fans and some motors." The school of sign-painting has been suspended since December 1. The automobile school was in course of construction, but "when fully equipped, it will be far inferior to the ordinary schools of the kind conducted throughout the country." In the shoe-shop, the students were patching old shoes, but not one had been taught what he came there to learn. Finally, while the "university" had 316 students on the roll only eighty-eight could be located; seventy-two in class and sixteen in the hospital. But to make up these deficiencies, the school has 325 employes, including the faculty, or more than one employe for every student.

The beautiful dream of a national university which has been so wonderfully described is still a dream. Camp Sherman is in fact nothing but an abandoned army cantonment to which students have been sent without preparation, classification or organization. Insofar as vocational training is concerned, the camp has been a fraud and a farce.

From these strong words, several conclusions might profitably be drawn. Two only, will be here indicated. Is not the Government's record in war-work, and post-war work, especially in its schools and hospitals, a convincing argument for the passage of the Towner-Sterling bill which will put the schools of the entire country in the hands of a politician at Washington? Next, is not this same record a fairly clear forecast of what will happen when the bureaucrats and politicians at Washington, under the powers conferred by the Sheppard-Towner act, begin to lecture the mothers of this country on the care of infants? God help the child, or mother, that falls in the path of this Herodian army.

A Labor Spy in Contempt

SOME weeks ago a New York justice jailed a private detective for contempt of court. The incident again reveals the evil results of the labor-spy system, frequently denounced in these pages. This detective was employed by a steel corporation which for the last three years has been endeavoring to establish what it terms "the open shop," by which it means, chiefly, a shop closed to union men and to the principle of collective bargaining. He also represented a group of contractors, and had under his direction more than 1,000 spies. When summoned to testify before a committee appointed by the State to investigate the housing shortage in New York, the chief spy refused to give any information, on the ground that he belonged body and soul to his employer. He admitted

that he had prepared many confidential reports, using material gathered by his spies in labor union meetings, and he feared for the lives of these spies should he testify. "His whole attitude," comments the assistant district attorney, "is this: 'I don't care what emergency exists. I care only for the employers I represent.'"

Organized capital is fast approaching a state which closely resembles insanity. In the uneasy relations now existing between the worker and the capitalist the utmost prudence will be required to prevent a devastating outburst. The use of the labor spy, who gains access as a genuine worker to the meetings and records of the unions, and then reports to the capitalist, is not only a contemptible device founded on dishonor, but a direct defiance of a group whose patience is already strained well-nigh to the breaking-point. Unfortunately, there is much reason to believe that many great corporations are not only disinclined, after bitter experience, to abandon the spy-system, but even now are prepared to reorganize and extend it. The results will be upon their own heads. For the labor groups to treat honorably with men whose conduct is uniformly tainted with dishonor requires a virtue almost superhuman.

In the directorates of the companies which employed the spy now in jail are many who consider themselves Christians. Some of them are known as philanthropists. But nearly all are the old-line capitalists who hold to the discredited theory that, since the shops belong to them, it is none of the public's business and certainly no business of the workers what they do with them. They are almost completely devoid of any realization of the responsibilities which wealth creates. Health Commissioner Copeland has said that the influenza, which now threatens to become epidemic in New York, is due in no small part to the improper housing conditions of the last twelve months. For the deaths which follow, deaths which in many cases mean that the sole bread-winner of a poor family has been taken, leaving his wife and children to the ministrations of casual or official charity, these Christian philanthropists cannot escape responsibility. What will their alleged "charities," their so-called acts of "philanthropy," their gifts to colleges and churches, avail them in the sight of God if as a result of their diabolical greed, even one poor little child cries for bread?

But why invoke the principles of Christian justice? To the individual who will not realize that he who has is under strict obligation to aid him who has not, there is no appeal in a practical Christianity, that is, a Christianity which is as strong when he deals in the marts of trade, as when he gets on his knees to beg mercy from an infinite God. But perhaps time and sad experience will show him the economic folly, as well as the dishonor, involved in the use of the labor spy.

The Collegian's Games

LINCOLN once said that he retained only one impression of his visit to Yale. "There were a lot of students sitting on the fence across the street, and they were singing, 'My old horse, he came from Jerusalem, came from Jerusalem, came from Jerusalem.'" Lincoln did not underestimate collegiate training, but he did think that too many students wasted their time. Probably he would have agreed with Dr. Sihler of New York University, who is preaching the extraordinary doctrine that a student's chief occupation ought to be work. "Enjoyment of luxury, ease for four years, and a little study on the side," said Dr. Sihler recently, "constitute satisfactory fulfilment of the requirements for a college degree. With the present system of 'snap courses,' industry and hard study are no longer part of a college man's life." Dr. Sihler puts enough truth into his sketch to make the result unpleasantly life-like.

Of late years, an evil unknown in Lincoln's day is coming into college life, and that evil is "too much athletics." Theodore Roosevelt once wrote that in his time at Harvard, a man rowed or boxed or fenced, or played baseball or football, because he liked the exercise. The players of those simpler days knew nothing of the iron regulations which now bind the college athlete. Nor, need it be said, had the commercial spirit developed in that generation to turn what should be health-giving exercise and pleasurable recreation into a keen business proposition. That has risen up during these last twenty years, and today the athletic director, counting his assistants by the dozens, is usually the best-paid member of the faculty. His whole time is engaged with athletic exhibitions, and in the intercollegiate contests he must produce a fair percentage of winning teams, or resign. But the best "coach" can do little without suitable material. Hence the rumor of scouts employed by zealous alumni to go over sea and land in search of proselytes, and the suspicion not wholly groundless, that a youth who has the weight and thews will be regularly supplied with free bread and meat during his academic career. As for the scholastic requirements, Dr. Sihler's "snap courses," together with the services of a professional crammer, will make smooth the path to success.

College athletics, kept within bounds, furnish a valuable element in education. One need not go far as Dean Briggs who said some years ago that the athletic field was a better place to learn ethics and religion than the chapel; still the vigor of the game can be used to teach many a lasting lesson in courtesy, truth, honor, subordination, and above all, restraint. But if the athletic director is tacitly permitted to act a lie whenever he sends a team into the field, or if the commercial aspects of college sports are allowed to dominate, the sooner the authorities abolish intercollegiate games, the better for the moral and mental development of the collegian.

Literature

THE "DIARIES" OF WILFRID SCAWEN BLUNT

THE troubled political situation in Egypt and in India makes the publication of an American edition of "My Diaries, Being a Personal Narrative of Events, 1888-1914," by Wilfrid Scawen Blunt (Knoff, \$12.00), specially interesting. The author, who is now in his eighty-third year, appeared first in English political life in 1882 as a champion of Egypt against the foreign policy of the British ministry then in office. The agitation he thus began resulted in its overthrow at the election of 1885. A large part of the first of these two most entertaining volumes deals with the Egyptian question of which he says:

It becomes more clear that among the many contributory causes leading to the final catastrophe of the Great War of 1914 our obstinacy in retaining "Egypt," notwithstanding all our promises must be counted one of the foremost. . . . Germany's plunder of the weak had been small in act compared to ours. . . . The only difference between Berlin morality and ours in Downing Street had been that we had been careful to preserve our outward attitude of forbearance and respect for moral right, while Berlin had been shameless in its anti-human logic. Also that as an empire we were already sated like a lion surrounded with carcasses of its prey, while Germany was alert and hungry.

Mr. Blunt recorded in the first page of these "Diaries" a resolution to plead "the cause of the backward nations of the world" in season and out. He kept it well but, if we judge by what he wrote in Paris, (Oct. 13, 1889) when severing the last links that bound him to political life he was not over-satisfied with the outcome:

Of doing good in the world in any public way I also despair. I do not see clearly in what direction good lies. I do not love civilized humanity; and poor savage human nature seems a lost cause. . . . The march of "progress" is irresistible in the end and every year the old-fashioned idea of the rights of uncivilized man dies more completely out. Even in Ireland the national cause is putting itself in line with nineteenth century thought. . . . Ireland will doubtless get something of what she wants and she has all my good wishes still. But Imperial Federation is not worth going to prison for a second time.

Although written so many years ago, this seems to have a very apt present application. Blunt prides himself on being "the first Englishman put in prison for Ireland's sake." He spent two months in Galway jail in the Land League days and has never lost his zeal for the Irish National cause nor his friendship and sympathy for its leaders from Parnell to Roger Casement. As late as April 30, 1914, sending a £10 subscription for the Volunteer fund, he wrote that some of these leaders "have been talking a deal of Imperial nonsense lately and it is time to remember that until the Irish Parliament is actually open in College Green the British Empire is still *the enemy*," adding that his subscription was "a small token of my sympathy and a proof that I remain true to the old motto 'Ireland a nation and as much and well armed a nation as you can make it'."

Not politics and diplomacy alone interested this many-sided man. A figure in the fashionable world he has also been a poet, painter, architect, sculptor and the owner of an Arab stud that had a world-wide fame. The "Diaries," therefore, that record his experiences in such diverse fields, give us a most entertaining series of worth-while close-ups of men and events, more intimate and vastly more interesting than the revelations of "The Gentleman with the Duster"; the reflections of "The Mirrors of Downing Street"; or the *succès de scandale* of the Grandmother of the Flappers. Of the latter, however, he is a great admirer, having known Margot from her childhood.

"I have lived my life in full," he tells us. "No life is perfect

that has not been lived: youth in feeling; manhood in battle; old age in meditation." So with this standard he relates the entertaining talks with friends—he knew everybody worth knowing; the political gossip and intrigues of courts, ministries, parliaments, revolutions in which he was not an active participant, but he at least knew the causes and the hidden reasons of the results attained or expected.

Lady Gregory supplies in a preface to the American edition the needed personal note for a better acquaintance with the author, on this side of the Atlantic. Born in 1840, Blunt inherited some 4,000 Sussex acres and succeeded his father as a County Squire. All his family connections were typical British Tories. Left an orphan in early childhood he was educated at Stonyhurst and Oscott and brought up a Catholic. He left school at eighteen and one of his guardians, who was in the Ministry of that date, gave him a diplomatic post at Athens. Thence he went to the legation at Frankfurt, Germany, where during the Darwinian era he lost his faith and became a rank materialist. Later he fraternized with the English Modernists. "If forty years ago," he says after reading Mivart's "Continuity of Catholicism," "I had found a Catholic writer equally bold, I should have been saved from much infidelity, but now it is too late" (Jan. 15, 1900); and after an interview with the unfortunate Tyrrell: "Forty years ago a priest so outspoken would have saved my faith." (May 23, 1900).

In spite of his blatant infidelity some queer contradictions crop out. Once, when crippled by a serious illness, he made a pilgrimage to Holywell and took a bath in the most orthodox fashion in St. Winifred's Well, as pious suppliants had been doing since the time of Henry VII. He believed it cured him and later he returned and left his discarded crutches at the shrine with this note: "Set here in thankful token of a cure from long sickness after bathing in St. Winifred's well. By her servant W. S. B., Oct. 19, 1898." He also gave the Jesuit guardian of the shrine a donation of £20 to help keep it open for the visits of the afflicted.

The many Catholic names of his intimates that constantly appear in these records, include Cardinals Manning, Vaughan and Bourne; Archbishop Kerby, Mgr. Stonor, Wilfrid Ward, Belloc, Father Pollen, Cecil Chesterton, Redmond, Dillon, the Meynells and their ill-starred charge Francis Thompson. Blunt helped to take care of the poet when it was thought a country change might ease his last days:

He has the smallest head and face of any grown man I ever saw, colorless except for his sharp nose where all light is concentrated and his bright eyes. It is the face of a Spanish sixteenth century saint, almost that of a dying child.

If he had lived a happy, easy life at home he would probably have done nothing very noteworthy but the terrible experiences he has gone through have given him that depth of thought and feeling which is the feature of his poetry distinguishing him from his fellow poets.

Yeats and A. E. (Russell), he declared, "Both believe in ghosts, fairies and in the transmigration of souls and have magic powers of seeing the future and of prophesy." Sir Richard Burton's literary value he puts as "second rate" and esteems his adventures as largely bluff "*pour épâter le bourgeois*." Frankness is writ large on the "Diaries" on every page, for instance:

The new hero in England just now is the Emperor William, whom all abused and laughed at four years ago and whose boots our people are now licking. There is nothing so mean in the world as the British mob, unless it be the British aristocracy, but now our fine lords and ladies, though they adulate royalty, do so with their tongues in their cheeks, and this saves to some extent their self-respect. Wilhelm, however, has been made a Field Marshal of the British

Army! and I verily believe our people would offer him the crown of England if he expressed a wish for it.

We have now managed in the last six months to quarrel violently with China, Turkey, Belgium, Ashanti, France, Venezuela, America, and Germany. This is a record performance, and if it does not break up the British Empire nothing will. For myself I am glad of it all, for the British Empire is the great engine of evil for the weak races now existing in the world—not that we are worse than the French or Italians or Americans—indeed, we are less actively destructive, but we do it over a far wider area and more successfully. I should be delighted to see England stripped of her whole foreign possessions. We were better off and more respected in Queen Elizabeth's time, the "spacious days," when we had not a stick of territory outside the British Islands, than now, and infinitely more respectable.

He does not spare the bad habits of good society. He went with Meynell on July 14, 1911, to "an amusing evening at Stafford House," where there was dancing which

would certainly have been impossible in London in my young days at a public dancing hall, let alone in a drawing room, but which now delighted us without a suspicion of indecorum, young men and maidens, applauding unrestrainedly for such is our new Kingdom of Heaven. It is not for me to find fault, and I suppose we enjoy our lives more.

In all his wanderings it is strange that Blunt did not visit the United States. So keen and observant a critic would, no doubt, have supplied us with a graphic and novel picture of ourselves. We are not among his favorites. Recording his hopes (March 31, 1898) that Spain might "be able to hold her own" in the row with us over Cuba, he admits it is "because between Spain and the United States I am obliged to be on the side of the older and more barbarous country. The Yankees, as the coming race of the world, would be worse even than ourselves."

We have arrived in the International Conference: are we justifying the Blunt forecast?

THOMAS F. MEEHAN.

SNOWBIRDS

Heigh-ho!
Ye merry minstrels of the snow!
I cannot fancy why you stay
Where cold winds blow
With blustering clamor through the trees.
Surely, you will not say
Winter's blasts and roar
Delight you more
Than breezes warm from summer seas.

Sometimes I think your fearless hearts
Falter, your half-shut eyes
Turn longingly to milder parts
Where comfort is, and plenty,—forests green,
Under the blue of pleasant skies,
Loud with the voices of your fellows, every one
In joyous mood. Here, cold and lean,
You shiver hungry, 'neath our northern sun,
Nor scarcely can you forage crumbs enough
To keep your ill-appareled bodies warm.
Yet how you brave the buffets of the storm!
You tarry with us, though
Temptation whispers, Go!
For you are made of sterner stuff!
Who knows what elfish errand holds you here,—
What high command
From Fairyland
Gives courage for your splendid scorn of fear.

Pray, at whose bidding do you fly
Forth in the winter sky,
Or lightly press
In happiness
My tulip-beds all covered deep in white?

You seem contented quite.
Though far more happy you shall be
When winter's power is spent
And gypsy spring has pitched her tent
Laughing on yonder hill.
Oh! You shall quickly see
(With what a thrill!)
The young leaves on the larch,
A brighter green, steal out with wondering looks,—
The first primrose peeping through the sod
To greet with many a nod
The new-tongued brooks
And dare the winds of March.

WILLIAM V. DOYLE, S. J.

REVIEWS

Pitfalls. By A. J. CAFFREY, M., D. Boston: Richard G. Badger, The Gorham Press. \$2.00.

"To my dear wife who has for many years stood between me and the telephone," Dr. Caffrey dedicates his book. The dedication wins our heart for him, and the intimacy thus established grows as we pass from page to page. There are medical books and medical books. This evidently, is of the latter kind. As advertisers usually say: "It is different." Each of the thirty chapters is a bright, live, snappy, always good-humored "short story" with a profound lesson for patients, doctors, health authorities, social workers and the general reader. The chapter entitled "Gurgling Scream" has all the thrills of a detective story and would bring no discredit on the name of Poe, although the latter has nothing of the unfailing geniality of Celtic temperament refined by Christianity which we find in Dr. Caffrey.

The fruit of his twenty years of medical experience, during which he taught first at the Milwaukee Medical School and later at the Marquette University School of Medicine, is given us at a small fee in this volume which has met with very favorable reviews in our scientific journals. The lessons are brought home in the form of yarns that are spun out in conversations between Doctor X and the author. Doctor X, it may be said in confidence, is a relative to Sherlock Holmes, but has taken up the medical profession in place of the detective business. Prying into the secrets of diseases, their causes and the practices of the quacks who profess to remedy them, calls into play on his part all the ingenuity of the trained and born detective.

Dr. Caffrey is always on the right side of medico-ethical issues. The questions of abortion, birth control and race suicide are placed by him in their correct moral as well as medical setting, nor is the social and economic aspect overlooked. "Children That Might Have Been," and "Thou Shalt Not Kill" are powerful chapters. He is struck cold by the boulevards, brownstone mansions and beautiful lawns in which he sees an ideal place to raise children, "but what have we, nothing but solitude and architecture!" A contributing cause driving the middle class into the same barren field of race suicide is the housing crisis. "Some owners of apartment buildings will taboo a good honest mother with a child in her arms, but readily admit an 'insipid female of the species' with a sore-eyed, long-haired white poodle in her arms." If the stork happens to come to the modern apartment of one or two rooms and a kitchenette, "they have to move out." This is one of the heaviest curses of our advanced pagan culture. Yet nature's laws, the Doctor assures us, can never be

violated without paying a severe but just penalty in after life.

In regard to abortion "Doctor X told me he was surprised and astonished at the number of people who think so lightly of destroying the life of an unborn child." This at first roused him to anger, but later he applied more prudent tactics to prevent them from going to some criminal doctor. The ethical aspect is briefly presented in the story of the married woman who brazenly told him she had a child two years old and was pregnant again, but one was enough. Would he perform an abortion on her? "My good lady," Doctor X sardonically replied, "you are foolish to run such a risk. Why not carry this child through, and if you want only one child, bring the one you have at home here, and have it murdered." To her outbreak "You brute!" he genially retorted: "You criminal hyena! Isn't it murder either way?" The lady is happy now with six children and everyone respects her, including Doctor X. On the question of killing the child to save the mother he aptly remarks: "Why, through sentiment and love for one human being rather than another, should you call in the doctor to commit your murders?" There are many good things we are tempted to quote, but the reader can find them by writing for the volume. J. H.

The Indwelling of the Holy Spirit. By BARTHÉLEMY, FROGET, O.P. Translated by SYDNEY A. RAEMERS, M.A. New York: The Paulist Press. \$2.25.

Father Raemers has done an excellent work in translating into English the popular treatise of the learned French Dominican on the action of the Holy Ghost in the souls of the Faithful. Just such a book has long been a desideratum, and religious and the laity will find in it the answer to many questions about their personal sanctification, of which a clear understanding is imperatively necessary in these days of encroaching naturalism. The author has given an exposition of one of the most fascinating and consoling doctrines of the Christian Faith, of that part of the Divine economy which a former Bishop of Lyons called "supernatural psychology," and he has done so with admirable clarity. Following in the footsteps of St. Thomas, he explains, simply and without the technical apparatus of the schools, the ordinary manner in which God is present in all creatures, and the special manner in which, through the sending and bestowal of the Holy Ghost, God is present in the souls of those who have been given Divine grace. He then takes up the purpose of this special Divine presence, and explains in detail the justification of the soul, with its real remission of sin and its real interior renovation; the formal participation in the Divine nature which is effected by sanctifying grace; the nature of the Divine adoptive sonship, with the incomparable dignity it implies; and the right to the Divine inheritance which is the consequence of this adoption. The book closes with a description of the part taken in its own sanctification by the soul through the infused virtues and the gifts and fruits of the Holy Ghost. Father Froget's little volume was written expressly for those who seek the knowledge, not of the expert, but of the ordinary well-informed Catholic. His treatise is clear and comprehensive, and it has the authority of the Angelic Doctor. It deserves warm recommendation and will well repay careful reading. J. H. F.

Herman Melville. *Mariner and Mystic.* By RAYMOND M. WEAVER. New York: George H. Doran Co. \$3.50.

The memory of Herman Melville deserved to be rescued from the oblivion into which it had been long exiled, and from which the first centenary of this mystic and misanthropic sea-rover salvaged it three years ago. Mr. Weaver has at last given to Melville his rightfully won position in the history of American letters, and invested his biography with rare charm. We shall easily forgive him, if now and then caught by the magic of Melville's

style, and especially by the tremendous power of his masterpiece, "Moby Dick," he grows over-enthusiastic and becomes rather the panegyrist than the biographer and critic. But in spite of this defect, if it can ever be a defect to sing the praises of the creator of the White Whale and Captain Ahab and Queequeg and Father Mapple, Mr. Weaver's biography is built along the right lines. The documentation is authentic, and if not over-abundant, at least quite sufficient for the understanding of the man Melville and his work. There is, however, an offensive reference to Our Lady, against which Catholics must protest.

The facts of Melville's life can be briefly told. Of Dutch stock on his mother's side, on which English, Scotch and Irish grafts had been made, Herman Melville was born in New York City, August 1, 1819. He died in the same city on September 28, 1891. Half his life he spent on whaling ships and clippers, thridding the isles of the southern ocean. He was known as the man that lived among the cannibals. His later years he spent in the humdrum duties of a custom house officer. His romances of the South Seas, "Omoo," "Typee," "Redburn," and above all "Moby Dick," the finest sea story ever told, with something in its telling of the might and terror of the Leviathan it describes, are only now awakening the interest they deserve. William Clark Russell speaks of Moby Dick as a "noble book," John Masefield says that it holds the very secret of the sea. And these know whereof they speak. It is easy to rattle the harpoons of criticism against the "Moby Dick" of Melville. Mr. Weaver makes us realize that it is as impervious to them as the old sea monster himself. J. C. R.

The Catholic Church in Chicago, 1673.—An Historical Sketch by GILBERT J. GARRAGHAN, S.J. Chicago: Loyola University Press.

In the closing days of 1921 Chicago's first native son was consecrated a Bishop, and auxiliary to the Metropolitan of the See. A few weeks before this an enthusiastic local celebration marked the half century of progress since the great fire of 1871. Both were historical units drawing special attention to the fact that, astounding as has been Chicago's development as a world-wide urban wonder, the Church, materially and spiritually, has kept pace with even the most rapid advances. Father Garraghan's contributions to our leading historical reviews during the past four years had whetted the student's zest for this attractively compiled volume in which he condenses the Chicago records from 1673 to 1871. While omitting none of the positive features which the present-day rules of the critical historian require in a satisfactorily documented history, he has made its form attractive and practical for general use. Following after the other successful and similar work done for last year by Dr. Lamott for Cincinnati it would seem that a really serious effort to preserve local Catholic American historical data at last has begun. It is the fashion to regard Chicago as the very synthesis of today. Father Garraghan, in his opening sentence, declares, however, that "No other city of the Middle West traces its historical beginnings more remotely in the past," and that to pick up the first threads of its religious history we must start as early as 1688. There we find that the pioneers were all Catholics and headed by the great missionary-explorer, Father James Marquette. At no time, he clearly shows, in the interval between then and the polyglot millions of today, have the children of the Church failed to be numbered among the leaders of those who have caused the city to rank second in the national list. The book is dedicated to the Archbishop of Chicago than whom no one more aptly characterizes the city's attributes. No pent-up convention confines the boundaries of his horizon of the future and he never knew of the word fail being in any lexicon much less his own. T. F. M.

BOOKS AND AUTHORS

Lincolnia —It must be confessed that Dr. Russell H. Conway's "Why Lincoln Laughed" (Harpers) is on the whole a disappointing book. One sentence in the concluding chapter answers the question, "Joking with Lincoln was a serious matter." As someone has expressed it, if Lincoln had not learned to laugh, his fearful burdens would have driven him mad. The great soul that had sorrowed with Lear and wept with Hamlet would have broken, could it not have laughed with Touchstone. The most interesting chapters tell of Lincoln's friendship with Artemus Ward, and in suggesting that the tragedy of Anne Rutledge which had its counterpart in Browne's early life, was the bond of this friendship, Dr. Conway has contributed something new to the vast literature of Lincolnia.

A "Regal" Boy.—Father Scott has now entered the fiction field, his first venture being a lively "juvenile" called "A Boy Knight" (Kenedy, \$1.05). The lads of the New York parish among whom the author devoted his priestly activities will have little difficulty in recalling nearly all the scenes and many of the incidents he describes, and even the boys who are not so fortunate as to attend "Regal" school will doubtless follow with keen interest Frank Mulvy's career. Such descriptions as those of Bill's happy passing and the "team's" exciting victory deserved better illustrations than those the reader is offered.—Marian Nesbitt's "Lamps of Fire" (Matre, Chicago, \$1.00), is a spun-out short story giving an account of Molly Desmond's romance. Mrs. Elsa Traut has translated from the German of Ernst von Wildenbruch, a Prussian diplomat, "Envy: a Tale" (Four Seas, Boston, \$2.00), designed for the improvement of children.—If the reader can remember his own boyhood days he will doubtless enjoy the pranks and practises of "The Gang" (Holt), in which Mr. Joseph Anthony has made an expedition into the ever eventful life of the street Arab and has humorously depicted the daily doings of "the gang" such as may be seen in the streets of any large American city.—"Fool's Gold" is a story in which Peter Wells and his wife and their desires and their dreams probably represent more or less you and your wife and your desires and your dreams, and so you are likely to enjoy it. The expletives might well have been omitted.

Social Studies.—Arthur C. Holden in "The Settlement Idea" (Macmillan \$2.50), gives a thorough explanation of settlement work. The purpose of the settlement is social in a very real sense, the social understanding of all classes that go to make up society as at present constituted. It will be of interest to the Catholic social worker to learn that "the medieval church preached a doctrine which diverted the individual from channels of thought which might lead him to relate himself to society as a whole. "It will be more interesting to learn that the settlement idea is the religious idea of the future. Not doctrines or dogmas but brotherly love inculcated in the settlement is to save the nation. The ignorance betrayed by the author in his estimate of the growth of Christianity is entertaining. Some very important conclusions may be garnered from this volume. There is a confusion of religion with emotion, a complete ignorance or wilful ignoring of the part the Church has played in real social work for twenty centuries, and a very clear claim that service and good fellowship is the new gospel. It gives a fine insight into the paganism of modern sociology.—J. E. Adamson, M. A. Litt. D., the director of education in the Transvaal Province treats of education as a science of adjustment in "The Individual and the Environment" (Longmans). He endeavors to establish the theory that in the adjustment of the individual and environment we have a fundamental principle on which we may develop a system of education. It is an endeavor to reconcile the rival views, namely

the individualistic with self-realization as its goal, and the social with the community as its ideal. According to the author the world of environment into which the individual is born is made up of nature, the social fabric and the world of moral values. Each phase of environment is treated separately. Whatever may be thought of the educational theory propounded in this scholarly book it is of interest to note that this educator holds that religious instruction cannot be isolated in theory and ought not to be in practise.

New Novels —We are told that Beatrice Grimshaw, who is responsible for "Conn of the Coral Seas" (Macmillan \$1.75), is "a teller of new tales in a new way," so if you are tired of "problems" and psychoanalysis, and South Sea bubbles, here is something that really harks back to the good old days of the fascinatingly improbable. Two citizens of the Irish Free State (North), Deirdre and Conn, truly names to conjure with in Hibernian story telling, follow the racial wanderlust and find themselves among the cannibals of New Cumberland. The adventures that befall them while working out their romance, "bang Banagher," and, what is better, leave no bad taste in the mouth.—"One" (Macmillan, \$1.75), by Sarah Warder MacConnell, is a novel of sophisticated New York life, which is very well done. The author has a crisp, incisive style, a clear analytic mind and a fearless habit of telling the truth as she sees it. Her story is concerned with the efforts made by a modern woman of high ideals to hold the straying affections of a fascinating but philandering husband. She is not altogether successful, but her personal failures are obscured by the larger issue of the failure of marriage itself in the modern irreligious circles of so-called polite society. The book is not in the least seductive, but it has for its setting domestic infelicity and conjugal infidelity, and it has not even a hint of the sanctity of wedlock. Divorce, effected, averted or contemplated, casts its shadows on every page; stark paganism, utterly ignorant of the Divine law, rules supreme; and the characters, in keeping with their environment, are shallow, bitter, satirical, disappointed and disappointing. The manner of presentation is somewhat kaleidoscopic, but it has the ring of sincerity. The moral, which cannot be missed, is the extremely hazardous and unsatisfactory nature of marriage, when deprived of the anchorage of religion.—"The Settling of the Sage" (Little Brown, \$1.75), by Hal G. Evarts, is an interesting story of western frontier life, in which justice and love triumph after many difficulties. The tale conforms strictly to type, but has originality and a freshness of incident and description that will appeal to those who like in their novels action, adventure, primitive passions and a dash of blood.

Correspondence Catechism.—The idea of a correspondence course for religious instruction is a novel one and quite up-to-date, yet so manifestly practical that the wonder is no one hit upon it or put it into execution long ago. Such a course has been provided by the Rt. Rev. Mgr. Victor Day in his "First Communion Catechism: A Correspondence Course" (Helena, Montana). This innovation opens up a field of activity far more extensive than that which the author of this course declares he had in view, namely, "to give children whom the pastor cannot reach regularly an opportunity to prepare for their First Holy Communion and Confirmation." There are thirteen four-page leaflets, each of which first sets forth some important religious truths in a very simple but skilful way, next presents an artistic picture to be studied, a few answers from the catechism and some prayers to be committed to memory, and finally one or two well-chosen stories to be enjoyed. On a separate sheet there are some questions about the lesson, to be answered in writing and then sent in to the pastor for examination and

correction, if necessary. Not only in far-off Montana, but anywhere else as well, such a system may do incalculable good. The child to be instructed will not be the only one to profit by it; in many cases also the person who supervises the instruction and incidentally other members of the family will be greatly benefited. The work deserves the attention of every priest and catechist. Both in its general plan and in every detail it shows admirable judgment and good taste, as a closer examination of the unpretentious publication will reveal.

Ciaran and Damieni.—The Anglican S. P. C. K. has again placed Catholics in its debt by bringing out another work of Celtic biography in an excellent edition, "The Latin and Irish Lives of Ciaran" (Macmillan), which R. A. Stewart Macalister has translated and enriched with voluminous notes. Abbot Ciaran was a native Celt who governed a great monastery on the shore of the Shannon in the sixth century. In such high favor with the early Irish Catholics was the story of the marvels of his life that there have come down to us four separate accounts of the Saint's career: the first a Latin life found in a fifteenth-century Dublin MS., the second in two Latin Bodleian thirteenth-century or later MSS., the third in a Latin fourteenth-century Brussels MS., and the fourth a fifteenth-century Irish MS., in the "Book of Lismore." Naturally the Saint's lives are much alike, the same miracles being described. Particularly interesting is the account of how Ciaran taught the king's daughter to read the psalms until a "cell of virgins" had been built for her.—Well read in the literature left us about Father Damien by R. L. Stevenson, C. W. Stoddard and others, the Rev. George J. Donahue has paid the "hero of Molokai" an enthusiastic tribute in a book called "Damien and Reform" (Stratford Co., Boston, \$1.50), in which the effective press-work of the modern "uplifter" is forcibly contrasted with the Belgian priest's self-effacing devotedness.

History.—In his "Recent History of the United States" (Houghton, Mifflin) Dr. F. L. Paxson works on an outline which begins with the inauguration of President Hayes, and ends with the election of President Harding. The earlier chapters are good, although one wonders when the true story of the Hayes-Tilden contest will be told. As to the chapters which deal with the last four years and the campaign of 1920, opinions will differ. The bibliographies are adequate, but a cramped and crabbed style makes the work suffer by comparison with the lively narratives told by E. B. Andrews and H. T. Peck.—"We ought to be as careful in the choice of our historians as we are in the selection of our physicians" is the wise remark of Mr. Hendrik Van Loon, the author of a "Story of Mankind" (Boni & Liveright, \$5.00) for children. As he is a rationalist who writes as if he were actually present when man began his supposed ascent from a primordial protoplasm, and as Mr. Van Loon's materialistic conception of history colors many of his statements, parents will prudently follow the foregoing counsel and leave "The Story of Mankind" unbought. The author does admit, however, that St. Peter was the first Bishop of Rome.—Mr. Payson J. Treat is well qualified to speak of the relations of Japan to the United States. He has traveled and lived in the Far East and is acquainted with the knotty problems so earnestly studied at the Washington Conference. In a volume of 275 pages, bearing the title "Japan and the United States" (Houghton, \$2.00) he has gathered together the lectures he delivered in four of the leading Japanese universities in the fall of 1921. The lectures treat with intimate knowledge the political, cultural, economic and commercial expansion of Japan since Commodore Perry's visit to its shores in 1853. This historical review will offer the reader a clearer understanding of the causes of many of the present conditions in the Far East.—"Happy Days in France and Flanders" is the war diary of Father Benedict

Williamson, who served with the British forces. (London, Harding & More 7/6.) It is a well-written account of the sufferings and bravery of the men in the ranks. The Faith and spirituality of the Catholic soldier are portrayed as only a priest in khaki could portray them. Father Williamson's last pages contain a plea to his countrymen to do something for the men who have returned to an ungrateful and forgetting nation.

EDUCATION

Back to Latin and Greek

IN his current report, President Butler of Columbia argues for a return to the classics. "Some of those who have been most contemptuous of classical study," he writes, "are beginning to give evidence of remorse as the results are becoming increasingly apparent." After forty years of an experience which has been disastrous in its effects upon education, the tenets of the old classicists are reaffirmed. Yet Dr. Butler believes that this experience has produced at least one good result; it has shown that Latin "is quite an incomparable discipline for language studies of all sorts," and that the history of civilization "can be studied only under the powerful microscopes provided by the Latin and Greek languages." But, he adds sorrowfully: "Perhaps it is no longer fashionable for philosophers to know either Greek or history."

THE RETURN IN FRANCE AND ENGLAND

THE argument is only a familiar repetition to the few schools throughout the country which withstood President Eliot to his face from the beginning, and in spite of almost insuperable difficulties, clung to the cultural and humanistic studies. While Dr. Butler's report will encourage them to stand fast and hope for a more enlightened day, it should serve as a warning to those discouraged institutions now on the point of relinquishing the old cultural program of Latin, Greek, the vernacular, history, mathematics, and science, for the *mixtum-gatherum* which does duty as a "curriculum" in the schools of the new dispensation. In France the realization is growing among the bureaucrats that after all, it is not the business of the secondary school and college to turn out specialists, but "to develop young men and women of trained minds, capable of adapting themselves to the varying requirements of social life, without any immediate attention to the special career which they may elect to follow." As is obvious, we in this country have gone far beyond the customs of the most advanced French schools in premature specialization with results that are truly deplorable.

THE DEMAND OF LABOR

HENCE in France, and also in Great Britain, the tide is turning. At Lyons, the Chamber of Commerce has strongly criticised the abandonment of Latin and Greek, since the new program could find no place for "those substantial courses of instruction which at one time did so much to develop character and personality." In Great Britain the representatives of the Labor party have presented a similar protest, and demand, in place of the "utilitarian" programs, schools which will give their children "an opportunity to get a classical education." On these protests, Dr. Butler thus comments:

These are the answers of practical experience and of practical men to the unhappy theorizing of recent years which has played so large a part in breaking down the effectiveness of the work of the schools and colleges, not alone in this land, but in many lands. The time has come to call a halt, and to offer the youth of the next generation bread, and not a stone. If the illustrations of the waste and ineffectiveness of present-day education were drawn from American experience alone, the response of the claqué would be that the observer was either a cynic or a pessimist or both. The fact is, however, that both in France and in England, as well

as in the United States, the evidence is both cumulative and overwhelming.

Similar testimony as to the unsatisfactory results of our secondary schools and colleges, has been recently offered by Presidents Hibben of Princeton, Sill of Bowdoin, Lowell of Harvard, Angell of Yale, and Dr. Sihler of New York University. It is certainly true that colleges, as far back as we can trace them, have always been forced to harbor a certain number of students who may be termed undesirable; yet the colleges of fifty years ago, to confine ourselves to this country, seem to have exacted an amount of work from the collegian, which today, few even attempt to demand. Probably it is not unjust to regard the *laudator temporis acti* with a certain distrust. Let us, then, restate the proposition in another fashion: "the elective system may be, and often is, the royal road not to learning, but to a degree."

EXPENSIVE EDUCATION

IN our larger institutions, the collegian, viewed financially, is a liability, not an asset. His tuition-fees are nothing more than payments made on account; the deficit is supplied by the school's productive funds; that is, the roaring, roistering John Jones is really being hired by his Alma Mater to remain under her sheltering wing. Yet Alma Mater pulls a long face when John Jones' professors, instructors and tutors, taking a page from the current report of the General Education Board, put up the plea that while living-costs have increased at least eighty per cent in the last few years, their salaries have increased but twenty-five per cent and that for the majority the salaries paid were beggarly. "Out of a total of 8,540 college and university teachers in 259 institutions, over half received salaries ranging from \$900 to \$2,100. Barely 700 received salaries in excess of \$4,000." At the same time, everywhere our colleges and universities are working in cramped quarters; there is a cry that new laboratories, recitation halls, libraries, dormitories, and athletic fields, must be at once provided, and all this that John Jones may joyfully dance through four years at college, with mother and father and Alma Mater paying the bills.

THE PARASITE AT COLLEGE

IT is poor public policy and wretched educational policy for a school to expend funds upon this parasite, when they might profitably be expended by clearing out the John Jones's and filling the halls with boys and girls who are willing to profit by a college training. A good, stiff course, with a backbone of the ancient languages, together with real as opposed to "general" courses in history, mathematics and the sciences, would sweep them away like chaff before the fan.

But what can now be done to re-establish the classical studies in the place they once held? It would seem that the fate of the classical studies is in the hands of the secular colleges. As long as these institutions maintain their position of indifference or hostility, and freely grant degrees in arts and letters without either Latin or Greek, the preparatory schools will feel themselves justified in omitting, or minimizing, the classical side. The youngsters do not "like" Latin and Greek; an unfortunate tradition leads them to fear that these studies are insuperably difficult. True, Latin, and particularly Greek, are not "snap courses." They require application, continued and close application; they are, in some stages, "tough going." Yet that fact is a reason, although not the chief reason, why they should be included in our secondary programs. But when the secular colleges encourage the lower schools to make Latin and Greek dead languages indeed, the lot of the schools which require them is not enviable. The non-Catholic colleges which practically dictate the college-preparatory programs, can decree the death or the revival

of the classical studies. Left alone, the Catholic colleges cannot carry the burden much longer.

WHO WILL LEAD?

DR. BUTLER is not the only college executive who in recent years has denounced the doctrine that whether a student applies himself to German, geology or grubs, hat-making, history or histology, is wholly immaterial, since "one subject or study is as profitable as another, provided only it be thoroughly pursued." Nor is he alone in his contention that through properly supervised courses in the classics we secure for the present generation the garnered treasures of an ancient civilization. Words, words, words! and to a starving classical college, words are poor substitutes for bread. If Dr. Butler and his associates will unite in the demand for a restoration of Latin and Greek, and a return to the older and saner ideals of education, the flood of the new modernism in the schools will be checked. Otherwise through years of costly experimentation we may blunder to a stage from which the retreat, even if possible, will be disastrous.

PAUL L. BLAKELY, S. J.

SOCIOLOGY

Industrial Psychology in Practise

THE measurement of human intelligence has been refined to a wonderful extent. Psychologists at first undertook this work without any utilitarian purpose. Soon, however, their experiments attracted the attention of men confronted with practical problems, the educator in particular and the alienist. The many and varied series of tests finally culminated in the famous Binet-Simon Scale (1908). But this, together with its revisions under various names, was mainly intended for testing children. The first thorough and systematic application to adults was made by the American army psychologists, and resulted in the selection of eight tests known as Series Alpha. These, in the pictorial Series Beta, were further adapted to illiterates and recruits unacquainted with English (Yoakum and Yerkes, "Mental Tests in the American Army," 1920). It was natural that the economist should take special cognizance of such experiments.

Series Alpha consisted in the first place in the "Directions Test," intended to measure accuracy and rapidity in the execution of orders. To give but one of the many more or less complicated forms under which it was applied, the recruits, for example, were told to strike out at the word "Go!" each number that was more than twenty but less than thirty in the following series: 34-79-56-87-68-25-82-47-27-31-64-93-71-41-52-99. To do this just fifteen seconds were allowed them. The "Arithmetical Test," second in the series, comprised twenty practical problems to be figured out in five minutes.

In the "Practical Judgment Test" sixteen questions were asked and different answers, all seemingly more or less pertinent, were suggested for each. A minute and a half was granted the recruit to point out the sixteen answers that seemed most satisfactory. Besides being a test of his "common sense" it often gave an insight into his character. This test was evidently related to the Binet "Problems Test," in which questions like the following were asked of the older children: "What ought you to do if you find that your house is on fire?" or "What ought you to do before beginning something very important?" The suggestion of various answers made it possible, in addition, to probe more deeply into the mental attitude of the person thus questioned.

The remaining tests were the "Synonym-Antonym Test," the "Disarranged Sentences Test," the "Number Series Completion Test," the "Analogies Test," and finally the "General Information Test." According to the results obtained by these group tests the recruits were graded as possessing exceptionally high, superior, average or inferior intelligence, or else as entirely unfit for military service.

SOME BOOKS ON INDUSTRIAL PSYCHOLOGY

THE interest in psychological tests for educational purposes was quickened by these experiences. Naturally the sociologist and economist were equally alert in the practical application of psychology and of psychological tests to their own various fields of study. Münsterberg's work, "Psychology and Industrial Efficiency," had already appeared in 1913, and shortly before that date Arai had published his "Mental Fatigue" (1912), and F. B. Gilbreth his volume on "Motion Study" (1911).

Books upon the application of psychology to industry followed in quick succession. In 1915 came Taylor's "Principles of Scientific Management" and F. B. Gilbreth's primer on this same subject; in 1916, Patrick's "The Psychology of Relaxation"; in 1917 the McKillops' "Efficiency Methods"; in 1918, L. M. Gilbreth's "The Psychology of Management" and Lee's "The Human Machine and Industrial Efficiency"; in 1919, Kink's "Employment Psychology"; Hollingworth's "Vocational Psychology," and Swift's "Psychology of the Day's Work." The growth of interest in industrial psychology was clear. Volumes upon this special theme and related subjects now multiplied rapidly. We need but mention Muscio's "Lectures on Industrial Psychology," and Myers' "Mind and Work." McDougall wrote his "Introduction to Social Psychology"; Hollingsworth and Poffenberger collaborated in their "Applied Psychology," and Drever followed with "The Psychology of Industry," which offers a brief synthesis of the knowledge hitherto attained and a more ample conspectus of the literature.

NEW SCHOOL CERTIFICATES NEEDED?

WHILE the earlier investigators in the field of applied psychology were content with mental measurements, and gradually refined their processes to a most remarkable degree, the industrial psychologist sought to continue in his own field the work begun by them. Expatiating on the economic uselessness of the old school certificates, as giving the employer no sufficient indications of the holder's efficiency and his special industrial or commercial abilities, Dr. Drever would demand in addition a certified record containing the mental grading of the holder as ascertained at regular intervals throughout his student career, by standard psychological tests. So, he believes, more than half the difficulties of employers would be overcome. The customary examinations would not be replaced but merely supplemented by the efficiency test. It is well known that psychological tests have already found their way into college entrance requirements.

Whatever our views may be regarding these methods for the schoolroom, a question not under discussion here, we cannot doubt the effectiveness of these tests as a measure of intelligence. At the same time we must not forget their limitations. They are far from yielding any complete estimate of the qualities of the person under consideration. His success or failure in economic and social life may still depend upon factors that no mere psychological tests can ever measure or even reveal. The industrial psychologist must be content to find in them a practical, though not an infallible, key to a man's economic efficiency, and to a certain degree of his economic abilities, which, however, call for further specialized testing.

VOCATIONAL TESTING

WHILE the science of mental measurements has received an almost incredible amount of attention and has led to the most detailed experimentation and research, it still leaves the industrial psychologist, as we have already said, at the very beginning of his own proper investigation. Knowledge of the general efficiency of a man does not imply as yet the ability of selecting for him the particular economic occupation in which he can render the best service, for his own happiness no less than for the welfare of the community. Two conditions are still demanded to make this possible. They have rightly been described as, first,

a knowledge of the physical and mental requirements of the various economic tasks, and, second, tests that have by experience been rendered sufficiently delicate and accurate "to give us reliable information regarding the corresponding capacities of human beings." This is a short program, but it implies an amount of labor and research beyond computation.

To speak of the first part alone of this program, the industrial psychologist has here as yet but little practical experience, while mere theorizing may lead him far astray. He must definitely know what mental qualifications are best suited and most necessary for any given occupation. These occupations are numberless, and the most delicate experiments are called for to act with any assurance in regard to even a single one. We can therefore readily understand the difficulties in his way.

One method of approach for the industrial psychologist is, indeed, to study at first theoretically what particular qualities are required for a certain occupation; then to give separate standard tests adapted to try out separately each of these qualities; and finally to check up his own experimentation by testing whether the best experts in such occupations really possess the qualities which he had theoretically supposed to be most important. Thus in his testing of applicants for telephone service Münsterberg selected five qualifications: memory, attention, intelligence, exactitude, and rapidity. Applying the standard psychological tests by which the presence or absence of each of these qualifications can be ascertained with sufficient certainty, it was found, in vindication of his theories, that those who obtained the highest averages were also the most efficient in the actual service, while those at the bottom of the list had been recognized by the company as failures after a three months' trial. An efficiency test would have spared them these months of useless endeavor.

LIMITS OF INDUSTRIAL PSYCHOLOGY

YET the defect pointed out in Münsterberg's testing by Dr. Drever is that equal stress was placed upon the five qualifications chosen by him, while it may be considered certain that each of these qualifications was not equally important. Hence the need of the "correlation coefficient" that each quality may be allotted its proper percentage of importance in the final result. If besides we remember that we are not dealing with a mere machine, but with a human being, dowered with intellect and emotion, subject alike to the elations of spirit and all the ills that flesh is heir to, we can well understand the folly of speaking with too much assurance of the success already attained where a beginning only has been made.

It will be best here to yield the witness box to a psychological expert whose testimony is not likely to be prejudiced against his own case. In "The Psychology of Industry," Dr. Drever quite correctly states:

It must not be supposed that the problems of vocational testing have been, or can be, completely solved in this way. To rely on standard tests and correlation coefficients is after all a "hit-or-miss" proceeding, and cannot be considered adequate or satisfactory, even when regarded in the most favorable light. In the meantime it may be pointed out that adequate vocational testing, unless for the most general purposes, presupposes, in the first place, adequate analysis of the special vocational task, and, in the second place, the ability to adequately test the various factors our analysis has revealed.

Here indeed we are confronted with the great difficulty of securing experts sufficiently trained, keen and reliable to be entrusted with such a task. But the success itself, already achieved, brings with it new perils:

There is grave danger lest the undoubtedly great success which has attended the efforts of scientific-management engineers and those of the American army psychologists, and the equally great ignorance on the part of the industrial community regarding things psychological, should lead to an uncritical attitude towards mental tests and their present possi-

bilities, which can only spell disaster in the long run. Much has been achieved, but much is still to do, before the genuinely scientific psychologist can be satisfied with the situation.

A few years ago, Dr. Drever says, the very mention of applying psychology to industry and business was met with an incredulous smile and a shrug of the shoulders, while today the demands for psychological service have become positively embarrassing. "The uncritical attitude has swung around to the other extreme." Above all, the industrial psychologist himself is in danger, under such circumstances, of yielding to temptation and making claims for his "profession" that are entirely unwarranted:

The psychologist, least of all, is likely to forget that there are physical and social conditions, upon which the efficiency and success of an individual may depend, which are not touched by his tests except in the most indirect fashion, if at all. Hence he must not lend himself to the misleading of the public by professing to do more than he can do. Individual efficiency and success in industry may depend upon permanent psychological factors, such as temperament, or taste, or disposition, or character. Or it may depend upon temporary psychological conditions of an emotional nature, such as those which determine social unrest. So far then his general social tests are not available. It by no means follows that his expert knowledge and advice may not be industrially useful in such cases.

Enough has been said to indicate in a very general way the nature of industrial psychology, yet the subject has merely been opened in this and the preceding article of February 4.

JOSEPH HUSSLEIN, S. J.

NOTE AND COMMENT

Trotsky and the Cursing Ceremony

THE following picturesque account of Trotsky's reported expulsion from Judaism is given in the Jewish press:

It is reported that the ceremony expelling Trotsky was enacted at the synagogue at Ekaterinoslav. At the end of the Sabbath service Moses Bronstein, the father of "Leon, known as Trotsky," an old man, with straggling gray hair, led forward his family of sons and grandsons. They charged Trotsky with having forsaken the faith of his forefathers. "He has proved to be an enemy of Judaism and a curse to humanity," declared the father. "I wish him to be expelled from the community of Jews, damned and cursed beyond redemption in earth, heaven and hell." The presiding rabbi blew the *shoffar* (horn) east, west, south, north; read seven prayers and seven curses, and blew out seven candles on the altar.

It is added that the mother of the Soviet leader fainted during "the cursing ceremony," but was revived and again joined the other members of the family in disowning her son.

Hebrew, Israelite or Jew?

THE proper use of the words Hebrew, Israelite and Jew is a topic of interest discussed from time to time in Jewish current literature. In a recent issue of the *American Israelite* Rabbi David Philipson thus expresses his views on this subject:

The term Hebrew occurs for the first time in connection with the first patriarch who is called Abram the Hebrew. He had come from beyond the river Jordan on his journey from the land of Chaldea to the land of Canaan, the later Palestine. Literally, "the Hebrew" means "the man from beyond." Abraham's descendants were called Hebrews from this circumstance in the life of their ancestor. In the course of time, the term came to be associated particularly with the language spoken by this people. "Hebrew" became the distinctive linguistic designation, being contrasted with Latin and Greek. I should therefore say that the proper use of the term Hebrew is to define the original language of the Books of Scripture and of such later writings as are composed in that tongue.

"Israelite" is a distinctly national designation. According

to the Scriptural account, the patriarch Jacob was also called Israel and his descendants became known as the children of Israel or Israelites. Israelite was the distinguishing term of the people in early days among whom they dwelt, such as Moabites, Ammonites, Philistines and Phoenicians. As Hebrew may be defined as the linguistic designation so may Israelite be described as the ancient national appellation, although Hebrew was also at times so used.

The term "Jew" derives undoubtedly from the Judeans, the portion of the people that survived the first conquest of Palestine by the Babylonians. In the centuries preceding the rise of Christianity it became the commonly used name for the professors of the Jewish religion. After the destruction of Jerusalem by the Romans in the year 70 and the consequent ending of the Jewish nation, the people scattered throughout the world were commonly known as Jews (Hebrew, *Jehudim*, Latin, *Judaei*) and properly so, for Jew is cognate to Judaism, the classical term for the Jewish religion. The Jew is the confessor of Judaism, the religion, the present distinguishing mark of the Jews throughout the world.

Whatever may have been the justification for the terms Hebrew and Israelite in former times, the Rabbi concludes, these designations can no longer be appropriately applied today, since neither Hebraism nor Israelitism, but Judaism is the accepted term for the Jewish religion.

Medical Right Defended to Prescribe Alcohol

THE following letter has been sent to the members of the County Medical Societies of New York and Kings as well as other physicians in New York State by the Executive Secretary of the New York Medical Association, Dr. John P. Davin. It contains matters of interest to physicians throughout the United States:

For two years the New York Medical Association has carried on, practically unaided, a struggle against the enactment of laws limiting and harassing the legitimate practise of medicine, notably at Albany, at Washington and before Congress during which time its members have been taxed to the limit to perform this duty. A further extension of this work is now demanded, since according to the best legal authority, Congress may regulate but cannot prohibit the prescribing of alcoholic beverages under the Eighteenth Amendment to the Constitution.

This is what has taken place, however, under clause 2 of the bill supplementary to the Volstead Act passed by Congress and now a law. For this reason it is held that this legislation can be set aside by the courts, if properly attacked by a body of medical men. Acting on this advice, the New York Medical Association proposes to begin an action of this kind if it can secure the support of about one hundred physicians in the State of New York each willing to contribute ten dollars (or more if desired) toward the expense of this proceeding.

Among New York physicians there ought to be at least this number who are willing and able to assist in this way if for no other reason than for that given by nine eminent physicians of New York City in the *Journal of the American Medical Association*, who have stated therein that "the precedent established by the Volstead Act in restricting medical practise should, if physicians value their therapeutic liberty, be met with a protest which will command attention. Today it is alcohol, tomorrow it may be any remedy which falls under the ban."

The right to prescribe alcohol can best be established through litigation by the physicians themselves. With this object in view your aid and that of other physicians who are willing to support this action is respectfully solicited.

Attention has already been called by us to the legal aspect of this question and we are glad to give this further publicity to the intelligent action taken by the New York Medical Association, which should receive ample support. Prohibitionists are tampering not merely with the liberties but with the lives of men when they enact "laws limiting and harassing the legitimate practise of medicine." The address of the Executive Secretary of the New York Medical Association, Dr. John P. Davin, is 117 West 76th Street, New York, N. Y.